

THE
PEDIGREE
 AND
PERIGRINATION
 of ISRAEL.

Being an abridgement
 of the Histories of

| | | |
|--------------|----------|----------------|
| The creation | Isaac. | Ruth. |
| of Adam. | Jacob. | Hezekiab. |
| Cain & Abel. | Joseph. | Zedekiab. |
| Noah. | Josuah. | And the taking |
| Abraham. | Deborab. | of the Arke. |

With Meditations and Prayers upon each
 HISTORIE.

By John Jackson of Killingraues in Com.
 Ebor. Gentleman.

*I am a stranger with thee, and a sojourner as all my
 Fathers were, Psal. 39. 14.*

LONDON,

Printed by M. Simmons, for John Wilson,
 and are to be sold at the signe of the
 Crown in Duck-lane, 1649.

3125. a. 16.



the meaning of the Frontispiece.



As the glorious Sunne did enlighten the earth at the Creation, and comforted the creatures: so it represents to us our darke and blind condition, untill that Son of Righteousnesse did shine upon us, whereby we are enlightned and comforted.

The next is the desolate condition of our first Parents after their fall, sitting under that they did, & we now hope in, which is by the pillar of perfect faith, placed upon the rock of a sure confidence, & under the safe shade of that vine the Church, pointing up to their hope.

The Rain-bow puts us in mind of the deluge in the time of Noah, of Gods mercie if we repent and amend, as likewise of the 2^d judgment to come by fire.

That of Moses and Aaron represents Gods commands, & Israels obedience to them in their perigrination for us to imitate, by our duties to our Governours and Superiours appointed over us.

The Arke, Altar, and the Cherubims in the Sanctum Sanctorum, shewes how wee should worship towards the Holy of Holies in heaven, the end of our hope,

The Dove descending, as it did shew unto Noah, the ceasing of the waters, whereby hee and them in the Arke were comforted: So it may signifie unto us the comfort of the holy Ghost, and the ceasing of Gods wrath, and the safety of them within the Arke of his Church, that exprest in the clouds, as a cloud of witnesses may confirm us of that happiness which the Saints possesse, and which they shall enjoy, so thus believe, obey, and serve this Creator of Heaven and Earth.



1649. J. J. Author invet
W. M. Sculpt.

pad.

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PREFACE

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| London | Printed | at the | Printers |
| St. Dunstons | in the | West | Minster |
| Church | in | the | City |
| of | London | 1704 | |

With Meditations and Prayers upon each
HISTORICAL

By John Jackson of Kington in
Northamptonshire

Printed by J. Smith at the
Printers in the Strand

LONDON
Printed by J. Smith at the
Printers in the Strand
and sold by J. Smith at the
Printers in the Strand

To the Nobility, Gentry, and Commonalty beyond T R E N T, my deare
and Native Countrey.

The Author doth principally present
these his Endeavours,

I Am bold to present you with these following
Histories and Meditations; the which, if
at your liesure you will please to peruse,
though they be plaine, yet I doubt not, but they will
administer you some comfort; in regard they are ex-
tracted out of some choise places of holy Scripture,
which is the fountaine whence our chiefest comfort-
ons flowe: and never any age did stand in more need
of spirituall comforts; then wee doe in these dis-
tressed times of ours; which occasioned me to be com-
posing of them; and I am in hope that they will prove
equally profitable as they are seasonable. I shall desire
your favourable construction for some errors in the
Presse; or what failing may be in my selfe in the
composition. So wishing you as much happy success in
the perusing, as is pleased God to afford mee in the
penning of them, I rest,

From my chamber in **Your most affectionate**
Holborn, 28. Septemb. **Countreyman and**
servant,

JOHN JACKSON.

To the Reader.

Christian Reader,

THis short abridgement being drawne out of some part of the Histories of the Old Testament, yet following the very plain phrase of the holy Scripture, I do recommend unto thee, it being so portable to carry about thee, and so profitable to read, being the circumstances of such matter as behoves thee to know and practise, to comfort and encourage thee in this thy pilgrimage, & to parallel all thy sufferings in these sad and bad times, by the examples of these Kings, Priests, & Prophets, which were holier & better then thy self, thereby to teach thee with the like resolution & perseverance to follow their steps, and them in all their good examples of piety, patience, and devotion: as likewise to obey thy Governours and superiours appointed by God over thee. It will be likewise usefull for thee in thy private closet, for thy contemplations in the fields, for thy children to read at home, to perfect them in the knowledge of the wonderfull works of God, that in their Innocency & youth they may be engrafted in this so necessary knowledge, learning betimes to practise the piety of these holy men, & to strengthen them in grace, and a happy course, in this their spirituall warfare towards their hoped for happinesse.

Now

To the Reader,

Now for the severall meditations and prayers following each History, if they fall short of thy desire, in elegancy of phrase, or length of time, or strength of zeale, I shall desire God to enlarge thine heart unto more perfection in thy self, and to stir up happy and learned men, that may enlarge this so necessary work, tending to devotion, so requisite for this age, so full of spirituall pride, the which hath so much enfatuated our understandings, and brought us to so dangerous a distemper; and God divert from us that heavy judgement which is the attendant unto this burning seaver of pride and self-conceit, and insensible frenzie, which cannot be cured, but by him that raised the dead to life. And that God of power & mercy, give us all that perfect humility which is so pleasing unto him, and the only safe and sure rule, which will bring us to all other vertues, and to that right and plaine way, that will lead us to perfect happinesse in heaven, the resting place of the humble and meek in heart.

So desiring God to direct thee in the reading, and all of us to practise what we read, I commit thee to Gods mercifull guidance and protection.

J. J.

TO



To his much respected
Friend Mr. John Jackson.

S I R,



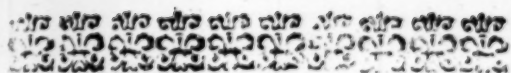
Have perused with much comfort
the Manuscript you sent mee; and
whereas you desire my opinion of it,
truly Sir, I must tell you, without
complement, that it is a very useful
& pious piece of devotion. Doubt-
lesse, you were truly inspired, when you were compi-
ling the work, and your soule had taken a high flight
towards her Creator, insomuch that one may finde
that you felt the joyes of heaven, while you were thus
meditating upon them.

This part of the Christian Common-wealth will be
much obliged to you for such materiall notions, and
strains of piety. For my particular, I must confesse
they afforded me much solace in this my sad conditi-
on; for they raised my spirits to a great height of com-
fort, and I am confident they will worke the same ef-
fect in any soul that is susceptible of spirituall impres-
sion. So, with my very kinde respects to my deare
friend, your kinsman, Major John Jackson, I rest.

From the Fleet this
11. of September.

Your most affectionately
to dispose of,

JAMES HOWEL.



THE

Creation of Heaven and Earth, and the life of *A D A M*.



*In the beginning God crea- Gen. 1.
ted the Heaven and the
Earth, the Earth being
a meere Chaos, without forme,
and darknesse was upon the
deepe, and the Spirit of God
moved upon the waters.*

*And God commanded there
should bee light, and separated
the light from darknesse, which
was day and night. Then God
commanded a Firmament,
which was made, and called it
Heaven.*

*After by his power, hee made
the herbs and trees to bud, and
beare fruit. Then hee comman-*

(b)

ded

ded to be made the two great Lights in the Firmament, the Sunne and the Moone, and it was so, and there was Morning and Evening. After, God caused the waters to bring forth abundance of Creatures of all kinds, with feathered Fowles. Moreover he made the Earth to bring forth Creatures of his kind.

After these great workes, God created Man, even according to his owne Image, to rule over the Earth, and all these Creatures.

Gen. 2. This wonderfull worke by Gods power was done in sixe dayes, *and God rested the seventh day, and sanctified it.*

The Lord made this Man, of the dust of the ground, and breathed in him life, and then was he a living soule. Then the Lord planting a Garden in *E-*
den, put therein the man whom
he

he had thus created ; that place being planted with all sorts of trees of pleasure : and for meat, the tree of Life, and the tree of Knowledge, of good and evill, being in the midst of that Garden : And out of *Eden* went a river to water the Garden. Then was the man put into the Garden, by God, to dresse and keep it, giving him leave to eate of every tree, only forbad him to eat of the Tree of Knowledge ; the which if he did, *he should die the death.* Then the Lord for his comfort, formed of the Earth the Beasts of the field, and the Fowles of Heaven, and brought them to the man, who named them. But besides for *Adam*, he created one of greater comfort and helpe ; for the Lord causing a heavy sleepe to fall upon him, took out of his side one of his Ribs, of which hee made Woman, and brought her to *A-*
(b 2)
dam,

*dam, who called her Woman:
And they were both naked, but were
not ashamed.*

Gen. 3.

Now in this Garden was a Serpent, who was more crafty then any beast of the field, who said to the Woman, *bath God said that yee shall not eate of every tree of the Garden?* Yes, said the Woman, of every tree, but that in the midst of the Garden, God hath commanded, *we should not touch it, lest we dye.* Then the Serpent said to the Woman, *ye shall not die at all: but God doth know, that when you shall eat thereof, your eyes shall be opened, and yee shall be as Gods, to know both good and evil.* So the Woman seeing the tree was good to eate, pleasant to the eye, and a tree to get knowledg, took of the fruit thereof, and gave likewise to her Husband; then both their eyes were opened, and finding themselves naked, they sewed fig-

fig-leaves together, and made themselves breeches.

After this, in the coole of the day, hearing of the voyce of God, they hidde themselves amongst the trees from his presence: but the Lord called the man, who answered, *I heard thy voyce in the Garden, and was afraid, being naked.* Then the Lord said unto him, *hast thou eaten of the tree I forbad thee?* And the man said, *the woman thou gavest me, she gave it me, and I did eate thereof.* Then said the Lord to the woman, *why hast thou done this;* who answered, *the Serpent did beguile me, and I did eate.*

And then the Lord said unto the Serpent, because thou hast done this, thou art accursed above all Cattell, upon thy belly shalt thou goe, and dust shalt thou eate all thy dayes. I will also put enmity betweene thy seede and her seede, shee shall

break thine head, and thou shalt
bruise his heel. And to the wo-
man he said, he would encrease
her sorrows, and that in sorrow
should she bring forth her chil-
dren, and be subject to her Hus-
band. And to *Adam*, for his
disobedience he cursed the earth
for his sake, that thorns and thi-
stles should it bring forth, and
that in sorrow hee should eat
his meat all the dayes of his life,
and in the sweate of his face hee
should eat his bread, till he re-
turned to the earth from whence
hee was taken: and as hee came
from dust, thither he should re-
turne: and *Adam* called his
Wife *Hevab*. The Lord made
them coates of skins, and cloa-
thed them; then the Lord sent
him forth from the Garden of
Eden, least hee should eat like-
wise of the tree of Life, sending
him to till the earth from whence
he was taken. And being so cast
out,

out, at the East side of the Garden of *Eden*, hee set the Cherubims with the blade of a sword to keepe them from the tree of Life.

After this, *Adam* knew He- *Gen. 4*
vah his Wife, who conceived & bare *Cain*, who became a tiller of the ground: and againe, shee brought forth *Abel*, who was after a keeper of sheep.

After this, when hee was one hundred and thirty years old, he begat another child, calling him *Seth*: and hee lived after that, eight hundred yeares, and begat sonnes and daughters. So all the dayes of *Adam* were nine hundred and thirty yeares, and then he dyed.

1847
The first of the year
was a very dry one
and the crops were
very poor.

The second of the year
was a very wet one
and the crops were
very good.

The third of the year
was a very dry one
and the crops were
very poor.

The fourth of the year
was a very wet one
and the crops were
very good.

The fifth of the year
was a very dry one
and the crops were
very poor.



Meditations & pray- ers upon the Creation and life of *Adam*.



*Thou incomprehen-
sible God, who wast
from all beginning,
even before the Cre-
ation of this Heaven
and this Earth, and who for all E-
ternity wilt continue, after the dis-
solution of this thy great workman-
ship the worla, which thou hast crea-
ted.*

*O Lord, I that am thy Creature,
and composed of this Earth by rea-
son of sinne and ingratitude, doe
finde my selfe most deformed and ful
of darknesse, even as that Chaos the
world it was, before thou O Lord
diddest looke upon it, and give it
light.*

Now

Now my God, being in this de-
proved condition, and sitting in
this darknesse. In thy mercy looke
thou upon me, enlighten my soule,
and create a new heart in me, and
let thy blessed Spirit move upon the
waters, and troublesome waves of
my vast unbridled concupiscence &
vaine affections, whose floods are
uncessant in this deepe and darke-
some Sea, which is so full of danger
to my distressed soule.

O thou fructifier of the Earth,
which by thy wonderful and unsear-
chable power, and comfort to man-
kinde, created the trees, and herbs,
and by making them to bud, and
bring forth both blossomb, and fruit
in their due time.

Looke mercifully O Lord upon
this lump of earth I am composed of,
and so refresh mee with the dew of
thy grace, as that timely, me from
this thy Plant, growing from this
earth, there may spring out the ten-
der bud, of contrition, the blossome
of

the creation of Adam. II

of Charity, and the fruit of good
workes and piety: And let the holy
Sun-beames of thy goodnesse, which
thou hast set in the Firmament of
thy mercy, preserve me from the bit-
ter cold and frosts of Afflictions, &
the mildewes and blastings of the
temptations and vanities of this
world, which are so dangerous in
the bud and blossom of my good pur-
poses and resolutions towards thee.

O Lord, as thy wonderful works
in the Creation are far beyond the
weake capacity and apprehension of
mortall man to conceive; yet by thy
goodnesse, some things thou makest
us sensible of, which are so visible
to our mortall eyes, and so admira-
ble to our due consideration, where-
by we may so see thy such infinite
power and providence; for which,
to magnifie, extoll, and praise thee
O thou God of omnipotency.

As in wonder thou diddest create
thy Creatures abundantly, both by
Sea and Land, so thy goodnesse did
this

this great worke, at a time of great mercie, and providence to Adam, whose Creation did next follow.

O Lord, how abundant is thy goodnesse, and thy wayes of mercy, except our sins provoke, and stop the current of thy blessings.

What creature is more miserable then man in his birth, & first breeding, yet how wonderfully hast thou ordained, and provided for him, that though he came most feeble and crying into this miserable world, no creature more unable to help himselfe; yet thou O God by thy goodnesse, even before his being hast thus provided thy creatures and comforts to him for his preservation.

O Lord, how unsearchable are thy workes, and how infinite was thy goodnesse in the Creation of our first Father, of which substance I am; let me with wonder admire, & be astonished, that whiles I consider, that being so made of the very
dust

the creation of Adam. 13

dust of the Earth : and yet to thy blessed Image, O Lord most mighty, O thou my only hope, and comfort of my soule, I want new words to expresse this thy boundlesse goodnesse ; for how doth this thy so high and diuine mercy herein meet with my so deepe and earthly misery.

Therefore let me who am this dust fall downe in all humility before thee , upon that Earth of which I am made. And O Lord my maker, whose Image I am, let thy power & strength look in pittie upon me, and bring mee to the true knowledge of my selfe, and thy goodnesse : and grant that this thy holy countenance may so shine in me, that thereby I may be so enlightened by the splendor of thy grace, as I may break from the danger and darksome corners of my owne blinde and corrupt conditions so deriued unto me: and so by seeing thy goodnesse and mercy with most ardent and burning zeal, I may adore and magnifie thee my Creator. O

14 Meditations upon

O the unconceivable losse of that happinesse which was once in Paradise, that just reward of disobedience (and the dangerous attendant of spirituall pride, & of the knowledge) the bane of our unhappy children of Adam, whose teeth are set on edge by the forbidden fruit that he did eate (we still pursuing to know more then is needfull, or that we ought to doe) the which euen at this unhappy time is so like to destroy us, and to thrust us out of this our fooles paradise, which we esteem of so much value, and pleasure, the which indeede though it come farre short of the Paradise of happinesse in Eden; yet by thy mercie O God, to a sinfull Nation, one of the best amongst the thistles and thorns, of this our banishment from the happinesse we have lost.

O Lord open thou mine eyes, that I may discern before the coole of the day, and my latter end, my great offence against thee, & not to esteeme

it

the creation of Adam. 15

it any safety for me, to run from thee,
or by covering my secret or open
sins with the fig-leaves of hypocri-
sie, it being of such weake and de-
ceitfull covert to thy All-seeing
eye.

But oh thy mercy my Creator, in
the depth of thy so just judgements,
whereby we were lost, and by thy so
great mercy, whereby we were redee-
med and preserved.

By one womans pride, being se-
duced by the Serpent, we suffered,
and by the humility of another, be-
ing full of grace, who was the Mo-
ther of our Redeemer that saved
us, the one by the Cherubin in thy
wrath, was kept out of that terre-
striall Eden. The other with a hea-
venly salvation, brought us the
blessed tidings of that happinesse in
celestiall Paradise. And thus by
thy mercy diddest thou breake the
head of the Serpent, and saved us
by that Messias the Saviour of the
world.

This

16 Meditations upon

Joh. 1. 1. *This is hee, that in the beginning was the Word, and the Word was with God, and that Word was God, and the same was in the beginning with God, and all things were made by it.*

10. *He was in the world, and the world was made by him, and the world knew him not.*

11. *He came to his owne, and his owne received him not.*

O unmeasurable mercie of thine, O God, thou pattern of perfect goodnesse, from thy glorious seat of mercy in heaven, thus to looke upon us the great map of earthly misery, and objects of thy wrath.

14. *As for our redemption, to make this word flesh to dwel amongst us, and to see the glory of it, as the glory of the only begotten Sonne, full of grace and truth.*

Surely there is no mercie or comfort like this thy incomprehensible goodnesse O Lord, thus to give thy selfe unto us. This is even such a gift

the creation of Adam. 17

gift as may sufficiently astonish the Receiver. Therefore, O thou bountifull Benefactor, give me grace even to forsake my selfe, and give it unto thee. Let me out-strip by a heavenly expedition those Shepherds and Kings, who came first to offer unto thee, the Angels thē rejoycing, when this thy word was made flesh, and came amongst us. Lead mee O Lord by that blessed star of thy grace to that manger of mercie. Let no difficulties hinder mee in this my holy pilgrimage, to the blessed Beth-lehem, where thou art. And if these three Kings tooke such a long journey to see thee O God, in that homely stable. What difficulties should we undergoe to enjoy thy heavenly salvation. Let me imitate these Shepherds & Kings by their humility and offerings (O Lord) by offering even all that I have unto thee; my heart in perfect humiliation with those Shepherds, & both heart and goods in charity to the

(c)

poore

I Meditations upon

*poore and distressed, in imitation of
the humility and Presents of these
three Kings.*

*That at last, in the fulness of thy
mercie, being delivered out of this
misery wherein I am fallen, by the
fall of Adam, out of earthly Pa-
radise : And being thus redee-
med by thee, as these devout Shep-
heards and Kings did see thy face
here upon earth, in such humility ;
grant that I may so follow thee here,
by such humble and harmlesse steps,
as hereafter I may enjoy the happy
sight of thee in glory in the heaven-
ly Paradise, where the Saints and
Angels doe rejoyce in thy presence,
even for ever and ever.*

THE

THE
HISTORY
of *Cain* and *Abel*.



Ain being a Tiller Gen. 4.
of ground, brought
an oblation of the
fruit thereof unto
the Lord: and *Abel*
did the like with the encrease of
his Cattell, and of the fatt of
them, unto the which the Lord
had respect: but unto the offer-
ring of *Cain* he had no regard;
for which he was wroth, and his
countenance fell downe. Then
the Lord said unto him, why
art thou wrath, and why is thy
countenance cast down? If thou
dost well, shalt not thou be ac-
cepted? and if thou dost not
well, sinne lyeth at the door.

(c 2)

After

20 *The history of Cain & Abel.*

After this, *Cain* spake to his brother, and meeting him in the field, did murther him. Then the Lord said unto *Cain*, where is *Abel* thy brother? who answered, I cannot tell, am I my brothers keeper? Again, the Lord said, what hast thou done, the voyce of thy brothers blood cryeth unto me from the earth.

Therefore thou art now cursed from the Earth, which hath opened her mouth to receive thy brothers blood from thine hand. When thou shalt till the ground, it shall not henceforth yeeld unto thee her strength; a Vagabond, and a Run-agate shalt thou be in the earth. Then *Cain* said to the Lord, my punishment is greater then I can beare; behold, thou hast cast me out this day from the Earth, and from thy face, shall I be hid, and shall be a vagabond, and whosoever findeth mee, shall slay mee.

Then

The hyst ory of Cain & Abel. 21

Then the Lord said unto him, whoſo ever killeth thee, he ſhall be puniſhed ſeven fold : and the Lord ſet a mark upon *Cain*, leſt any man finding of him ſhould kill him. Then hee went out of the preſence of the Lord, and dwelt in the Land of *Nod*, toward the Eaſt ſide of *Eden*, and he knew his Wife, who conceived, and bare a ſonne called *Enoch* : and he built a City, calling it by his name, *Enoch*.

(c 3)

Medi-



Meditations & Pray- ers upon the Historie of Cain and Abel.



*The miseries & mischiefs
that befall us, when we
have lost thy favour, and
the happinesse of thy
guard and protection O L O R D.
For so it fell out with Adam & his
generation after their falling from
thee, and losse of that happinesse &
safety, the which in their innocen-
cy they enjoyed in Eden, and lost
by their disobedience unto thee.*

*How are our natures thus deprav-
ed when we have lost thy heavenly
guidance, being made weake and
miserable by our own perverse wills,
as appeares: but this so sudden and
most unnaturall murder of Cain,
(c 4) the*

24 Meditations upon
the first childe of Adam, thus to
kill Abel his most innocent bro-
ther.

O Lord be mercifull unto mee a
sinner, one of the sonnes of Adam,
and who stands in the same corrup-
ted condition, and under the task of
thy judgements, for my manifold
sins; strengthen me with thy grace.
Let the teares, my Saviour, in obe-
dience unto thee, and shed for me,
in the garden of sorrow, strengthen
my soule, and repaire the losse of thy
favour O God, which my first Pa-
rents lost by their disobedience in
that Garden of pleasure in Para-
dise.

Let the vigour of thy blessed grace
prevent all vice in me: and so en-
dew me with thy goodnesse, as in
stead of murthering, I may doe all
the workes of mercy to my brother.

Grant that the sacrifice of my
prayers in humility may be presen-
ted unto thee with zeale and perfe-
ction of heart; for as thou art of
much

much mercy, for thou art a jealous God; therefore with Abel, let me bring unto thee even the fatnesse of uprightness and innocency, in the sincerity of my soule; then with the piety and humilisty of Abel shall I be acceptable unto thee.

O Lord keep me harmlesse, that I may die in the happinesse of Abel, and deliver me from the cruelty & hardness of heart which was in Cain, and from the marke of thy wrath for sin and iniquity.

O Lord deliver me from such despair as was in Cain, for murdering this his innocent brother, whereby he became a vagabond, or to lose all hopes of thy mercy, with Judas, for betraying his Master, and my Saviour.

But make me sensible of thy bounty, and my penury, thy mercie, and my miserie, thy strength, and my weakenesse. And Lord let thy infinite goodnesse and power, helpe and strenthen me, in all the inevitable dangers

26 Meditations upon

dangers so subject unto me, by the fall of these my first Parents, whose infirmities I carry thus about me.

But in Jesus Christ thy Son, & my Saviour, looke in mercie upon mee, whose innocence did exceede that of Abel's, the sonne of Adam, and whose sacrifice was of such incomparable value; for hee sacrificed even himselfe for me a sinner. It was not the fat of Lambs upon the Altar, but this immaculate Lamb, the Son of God, he shed his most precious blood upon the Altar of the Crosse for my Redemption.

Heb. 12.

24

The sprinkling of whose blood speakes better things then that of Abel's, for his cryed for vengeance to thy seate of Justice (O God:) but this most precious blood did call for, and procured mercie, from thy seat of mercie. And therefore with much comfort in my suite and most humble confidence of thy mercy, I beseech thee with this most precious blood so shed for me, to wash from
me

me the foule blemishes, and heal the putrefactions of my soule, fallen upon me, by that offence of my first Parents in Paradise ; which sore I have made worse by my owne loose and sinfull scratching.

But O my God, let his sufferings, patience, and obedience, satisfie for the vanity, rashnesse, and disobedience that reignes in mee. Let the sufferings of him in whom there was no guile, stand for me which am so full of guilt.

Let the blessing of that fruit of my redemption , more sweet then Manna which came from that tree the Crosse, in this vaile of misery, to which we are allotted, O Lord, it being of such inestimable value, let it take off the bitternesse of that curse, which is so justly due unto me, for that pleasant and banefull deceiving fruit of that tree in Paradise, whereby we are made thus miserable, and subject to such cruelties as was in Cain, and all other infirmities :

28 Meditations upon

mities: and by thy grace so qualifie me with the gifts of innocencie and harmlesse living; that by avoiding all the acts of cruelty, and shunning that dangerous rocke of despair, at last I may arrive to that happy habitation of Eternity, prepared for the innocent, and such as trust in thee, and thy incomprehensible mercie; it being that place of happinesse those Innocents enjoy, who were the first most happy & harmlesse Martyrs in their Infancy: for thy sake O my Saviour.

THE



THE HISTORY of *Noah*.



Noah was the sonne of *Gen. 5*
Lamech, who did
propheſie concer-
ning him, of the
comfort that ſhould proceede
from him, becauſe of the earth,
the Lord had curſed, & *Lamech*
lived after hee begat *Noah*, five
hundred ninety and five yeares,
and begat ſons and daughters.

And it came to paſs, when men *Gen. 6*
began to multiply upon the face
of the earth, and great impiety
did abound; that Gods wrath
was kindled againſt the for their
iniquities, for God ſaw the wic-
kedneſs of man was great on the
earth, & that every thought and
imagination of his heart was e-
vill

30 *The History of Noah.*

vill continually: and the Lord said, I will destroy man from the face of the earth, both man and beast, and the creeping things, & the fowls of the aire, for it repenteth mee that I have made them. But *Noah* found grace in the eys of the Lord; for he was a just man and perfect in his generations.

6. *Noah* had three sons, *Sem*, *Ham*, and *Japhet*: and the earth was corrupt before God, and filled with violence. And God said unto *Noah*, The end of all flesh is come before me, for the world is filled with iniquity & violence; Behold, I wil destroy them with the Earth. Make thee an Arke with roomes in it, and pitch it within and without, and fashion it as I direct thee: a window and a doore shalt thou make in it: make it with a lower, a second, and a third story.

For behold, I wil bring a flood of
of

of waters upon the earth to destroy all flesh, and every thing that is in the earth shall die. But with thee will I establish my covenant, & thou shalt come into the Ark, thou and thy sons, and thy wife, & thy sons wives with thee. And of every living thing of all flesh, male & female shalt thou bring into the Ark to keep them alive with thee, and take in with thee food of all sorts, for thee and for them. And *Noah* did all that the Lord commanded him, and when the Ark was finished, the Lord said unto him, Come thou and all thy house into the *Arke*, for thee have I seen righteous before me in this generation.

And bring into the *Arke* of every clean beast by sevens, and of
Gen. 7.
unclean by 2. male and female :
and of fowls by seven, to keepe
seede alive upon the face of the
earth; for after seven days I will
cause

32 *The History of Noah.*

cause it to raine upon the earth
40. days & 40. nights and *Noah*
did as the Lord commaded him.
He was 600. years old when the
flood was upon the earth: and af-
ter he and his family were enter-
ed into the *Arke*, and all other
living cteatures, as 'twas com-
manded, the flood came upon
the earth, and the *Ark* was born
above the waters, and went up-
on the face of it, and the waters
prevailed exceedingly upon the
earth, and all the high hills that
were under heaven were cove-
red: and all flesh dyed that mo-
ved upon the earth, and the wa-
ters prevailed one hundred and
fifty dayes upon the earth: but
after God made a winde to pass
over the earth, and the waters
asswaged.

Vers. 8. And after the hundred and
fifty dayes the waters were aba-
ted, and the *Ark* rested upon the
mountaines of *Ararat*, and after
forty

forty dayes *Noah* opened the window of the Ark, and sent out a Raven which went forth too and fro untill the waters were dryed up from off the earth: also he sent forth a Dove to see if the waters were abated from off the face of the ground: but the Dove found no rest for the sole of her feet, but returned to the Ark. But after seven days more he sent forth the Dove again, & the Dove came in to him in the evening, and in her mouth was an Olive leafe, so by that *Noah* knew the waters were abated upon the earth. After that hee staid seven dayes more, and sent the Dove out againe, which returned no more unto him: then *Noah* removed the covering of the Ark, and looked, & behold, the face of the earth was dry, and God commanded *Noah* to come out of the Arke, and all that was within it; the which he

(d) did:

34 *The History of Noah.*

did : and after he built an Altar unto the Lord, & offered burnt offerings on the Altar, which was pleasing to the Lord : and the Lord blessed the earth again and promised never to destroy it by water any more, and set the Rainbow as a signe thereof.

And the Lord blessed *Noah* and his sons, and *Noah* began to be a Husbandman, and he planted a Vineyard, and he drank of the wine, and was drunke, and was uncovered within his tent. And *Ham* the father of *Canaan* saw the nakednesse of his father, and told his two brethren without : then *Sem* and *Japhet* took a garment, and laid it upon both their shoulders, and went backwards and covered the nakedness of their father, and would not look upon his nakedness : but when *Noah* did awake, and knew what his younger son had done : he said, Cursed be *Canaan*, a servant

vant of servants shall he be unto his brethren. And *Noah* lived after the flood three hundred and fifty yeares : and all the dayes of *Noah* were nine hundred and fifty yeares , and he dyed.


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MEDITATIONS

upon Noah.

 Lord make me sensible of the grievousnesse of sin, and of the punishments that follow such transgressions: let this example of the old world in the time of Noah, teach me to looke into my selfe, that I may see mine owne iniquities, and the corruptions of my heart, and give me, O Lord, true repentance and contrition, that I be not drowned in the deluge of my sinfulness: but reserve me with thy servant Noah into the Ark of thy saving mercy, and good Lord, let me not be like those secure & sinfull persons, that built the Ark and they themselves perished, to give instructions to others, and my selfe to fall into impiety; to be left out of thy holy Ark of thy saving grace, or out of

(c 3) the

38 Meditations upon Noab.

the blessings of thy holy Church, and so come at last to perish in my sinnes. O Lord, whiles I am in this ark of materiall safety and refuge, keep me thy servant safe from the danger of shipwrack and leaking, in the faith and unity of the Church, not to distrust thy providence in this Ark, though I live and subsist among the brut beasts & wild creatures of this world, who be as the Psalmist speaketh, like the horse & mule that have no understanding. Send the Dove of thy holy spirit with the olive branch of thy strength and comfort unto me, that may bring joyfull tidings unto my soul of that happinesse which I may expect when I shall be enlarged out of this flesh.

Bring thy Arke, thy Church, O Lord, out of the troublesome waters of affliction & persecution, that now so grievously tesse and disturb that poor modell, that it may rest upon the safe mountaines of Ararat, in the full power of thy mercifull redemption. In thy due time take from over my under-

Meditations upon Noab. 39

derstanding, the covering of the ark,
that I may discerne the pleasure of
that heavenly habitation, which thou
hast prepared for my soule, and that I
may with a particular evidence of
faith and piety, passe out of this Ark
thy Church militant, to thy Church
triumphant in heaven: and let mee
build here an altar of thanksgiving,
with the incense of Zeale burning in
my heart, to praise thee for all thy
mercies and goodness towards me.

And good Lord, whiles I live here
the small remainder of my dayes, let
me not be overcome with intemperate
desires, or sin in the wrong use of these
thy creatures, that thou hast ordained
for my miserable life: but to use them
soberly without drunkenness or any
excesse, that thereby I may be the bet-
ter enabled by the comforts of them,
to serve thee in the moderate use
thereof, and all other thy blessings.

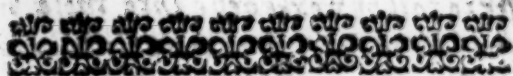
And good Lord give me grace to co-
ver the infirmities of such fathers,
and others of the world, which I shall

See

40 Meditations upon Noah.

see to fall by weakenesse into these or
the like offences, & charitably to judge
of them, and to judge of my own ways,
looking into my own actions: & with
a single eye to judge my selfe before o-
thers, then shall not I cast a stone at
another, but reflect the worst thought
upon my selfe, so shall the soule of thy
servant, O Lord, avoid all active
scandall, and black reproach, & that
curse which Cham received from
Noah his father, standing upon re-
cord for ever.

THE



THE HISTORY of *Abraham.*



Abraham was the son of *Gen. 11.*
Terah, who descended
 from *Sem* the eldest
 sonne of *Noah*, and *A-*
braham married *Sarah*, who was
 barren: and it came to pass that
Terah brought *Abraham* with
Sarah, *Lot*, and others from *Ur*
 in *Caldea*, to goe into the Land
 of *Canaan*. And they came to
Haran, where *Terah* dyed, hee
 being then two hundred and five
 years old; who being dead, by
 Gods command *Abraham* de-
 parted from *Haran*, being then
 75. yeares old, with *Sarah* his
 Wife, and *Lot* his brothers son,
 with their substance & servants,
 and

42 *The History of Abraham.*

and took their journey towards *Canaan* ; In this his journey he came to *Shechem* , and to the Plain of *Morah*, the *Canaanites* being then in the Land. There the Lord appeared to him, promising to give his seede that Land : and in that place did *Abraham* build an Altar unto the Lord.

From thence hee removed Eastward from *Bethel*, where he likewise built an Altar unto the Lord, and there called upon his Name. Then hee after travelling further South , a great Famine comming upon that Land he went into *Egypt* there to sojourn : and when hee drew neare that Land, he began to be fearfull of himselfe by reason of the beauty of his Wife, and desired her to say she was his Sister. Now after his comming there , the *Egyptians* were much taken with her beauty, & the

The History of Abraham. 43

the Princes of *Pharoah's* Court acquainted the King therewith. So shee was brought into his Palace, and for her sake *Abraham* was kindly used : but the Lord plagued the house of *Pharoah* for detaining of her ; then was *Pharoah* angry with *Abraham* for not telling him she was his wife, and so hee delivered her backe, and sent him friendly away , with good rewards. Then departed *Abraham* out of *Ægypt*, with *Sarah*, *Gen. 13.* and *Lot* his brother , with great wealth both in treasure and Cattell, and travail'd towards the South, to *Bethel*, where formerly he had been, even to the Altar he had made, and there he worshipped, (at that time, *Abraham's* Cattell were so many, as *Lot* and he could not live together , and striving there was betweene their Heardf-men , even amongst the *Canaanites* their enemies. So *Abraham* spake to *Lot*, and desired there

44 *The History of Abraham.*

there might be no strife between them, they being brethren, and and left it in *Lots* choise whether to goe: and *Lot* looking for his conveniency, hee observed the Plain of *Jordane* was every way watered; for before *Sodome* and *Gomorrhah* were destroyed, it was as the Garden of the Lord, and thither did *Lot* goe, according to his owne choise, and so they parted one from the other: *Abraham* continuing in the land of *Canaan*. Then it was, that the Lord againe did promise that Land to the seed of *Abraham*.

After this, *Abraham* removed his Tent, and dwelt in the Plaine of *Mamre*, which is *Hebron*, and built there an Altar unto the Lord.

Gen. 14.

And it came to passe, in some warres betweene the Kings of *Sodome*, *Gomorrhah*, and other Kings, that *Lot* was prisoner, and his Cattell taken, of which a message being

The History of Abraham. 45

being brought to *Abraham*, hee presently brought forth of his house, that were born & brought up there, three hundred and eighteen persons, and pursued them to *Dan*, and *Damascus*, & brought backe *Lot* and all his substance, with the women and his people.

Then brought forth *Melchisedech*, King of *Salem*, bread and wine unto him, who was a Priest of the most high God, and blessed *Abraham*, saying, Blessed art thou *Abraham*, of God, possessor of Heaven and Earth, who hath delivered thine enemies into thine hand: and then *Abraham* paid him tithe.

After, this the Word of the *Gen. 15.* Lord came to him in a vision, giving him much comfort, saying, how he would defend and reward him: but at that time *Abraham* was much troubled, hee being childlesse, resolving to make his Steward his Heir: but the Lord promised

46 *The History of Abraham.*

promised him his owne seed should inherit, and that he would multiply his generation upon Earth, and how they should goe into *Egypt*, and lojourn there 400. yeares, and be hardly used: but that they should be delivered, and returne with great plenty.

Gen. 16. Now *Sarah*, *Abraham's* Wife, continuing barren, shee had a maid-servant, whose name was *Hagar*, an *Egyptian*, whom she desired *Abraham* to receive, whereby he might have Issue, the which hee did; this was ten yeares after he came to *Canaan*, and she conceived with childe, whereupon she despised *Sarah* her Mistrisse, of which her pride, *Sarah* complained unto *Abraham*; who leaving her to *Sarah*, shee dealt roughly with her, and thereupon shee fled: but in her flying, coming to a fountaine of water in the *Wildernesse*, an Angel appeared unto her, enquiring from whence

whence shee came, and whether she intended; who by her being told the reasons of her journey, he perswaded her to return to *Sarah* her Dame, and to humble her selfe unto her. Moreover the *Angel* told her he would increase her seed, and that it should multiply exceedingly: and that in regard of her tribulation, shee should call her sonne *Ishmael*. So when she was deliver'd of this child, *Abraham* called it *Ishmael*, himselfe being then fourescore and sixe yeares old.

And after *Abraham* being nine- *Gen. 17.*
ty and nine yeares old, the Lord appeared againe unto him, promising many blessings unto him, so he would obey him: and how he would multiply his seede exceedingly, and he fell upon his face: Then the Lord called his name *Abraham*, promising hee should be a Father of many Nations, that Kings should proceed from

48 *The History of Abraham.*

from them, and that hee would give them the Land of *Canaan* for an everlasting possession, and to be their God, they keeping his Covenant. Then the Lord appointed *Abraham*, that every man-childe of eight dayes olde should be circumcised, as well of his house, as of strangers that were bought, that his Covenant might be in their flesh as an everlasting Covenant, and the uncircumcised should be cut off from the people. Then hee commanded his Wife should no more be called *Sarai*, but *Sarah*: and how he would give her a son, and shee should be a Mother of many Nations; then *Abraham* fell upon his face, and laughed, thinking it strange, hee being an hundred years old, and *Sarah* ninety. then hee desired the Lord that *Ishmael* might live in his sight: but the Lord said againe, *Sarah* shall bear a sonne, and thou shalt call his name

The History of Abraham. 49

name *Isaac*, with whom I will establish my Covenant: and thy prayer for *Ishmael* I have heard, and him will I blesse and make fruitfull, twelve Princes shall he beget, and he shall be a great Nation, and that *Sarah* shall beare *Isaac*, the next yeare. Then *Abraham* tooke *Ishmael* his son, with all the men-children that were borne in his house, 15. and that were bought with money, and circumcised them, the selfe-same day, God had commanded him, himselfe being ninety nine years old when hee was circumcised, and *Ishmael* thirteen.

Now againe, the Lord appeared unto *Abraham* in the Plain of *Mamre*, about the heat of the day, as he sate at his Tent doore, and looking, loe three men stood by him, whom he ran to meet, bowing himselfe to the ground, saying, Lord, if I have found favour in thy sight, goe not I pray thee

(c)

from

Gen. 18.

50 *The History of Abraham.*

from thy servant, but wash your feet under this tree, and I will bring you some bread to comfort your hearts, and after you may goe: and they answered, doe as thou hast said.

Then *Abraham* made hast unto *Sarah*, and bade her make some cakes upon the Hearth; as likewise hee made his servant kill a Calfe, and so with some butter and milke hee set before them, standing himselfe by under the tree, whiles they did eate. Then they asked for *Sarah* his Wife, whom hee said was in the Tent: and he said, I will certainly come again unto thee, according to the time of life; for *Sarah* shall have a sonne: *Sarah* heard this being at the Tent door, and laughed within her selfe, because she and *Abraham* being olde. And the Lord said, wherefore doth *Sarah* thus laugh; shall any thing bee too hard for the Lord to doe?

The History of Abraham. 51

at the time appointed will I returne unto thee, even according to the time of life, and *Sarah* shall have a sonne, then *Sarah* was afraid.

So the men did rise, and went towards *Sodome*, but *Abraham* stood yet before the Lord, and knowing of the Lords anger, he pleaded for that City, desiring the Righteous might not be destroyed with the wicked: and desired that if fifty righteous were therein, it might not be destroyed; for said hee unto the Lord, shall not the Judge of the world doe right? but *Abraham's* suite continued, from fifty to five and forty, so from forty to thirty, and so to twenty, and at last to ten, which not being in that City, the Lord went from *Abraham*, and *Abraham* returned to his place.

After this, *Abraham* went to- *Gen. 20.*
ward the South, and sojourned

(c 2)

at

52 *The History of Abraham.*

at *Gerar*, and once more said, *Sarah* was his sister, and *Abimilech* the King sent for her, whom God (before he toucht her,) in a dream threatned death unto him for taking another man's Wife; so with many circumstances, in the feare of God, very religiously, hee delivered her backe to *Abraham*, blaming him for saying she was his Sister; the which he excused, by saying hee thought them to have been a wicked people, and was affraid of his life pretending she was his sister, having both one father, but not of one mother. Then *Abimilech* gave them great store of Cattell & treasure, reproving of *Sarah* for her dissembling: & he gave them leave to live in his Countrey, where they pleased: and by the prayer of *Abraham*, *Abimilech* was heal'd of his Infirmary, with his Wife, and women-servants, who before were barren, and now brought

The History of Abraham. 33

brought forth children, before they being accused for *Sarah's* cause.

After this, according to Gods *Gen. 21.* promise, in due season, *Sarah* conceived, and bare *Isaac*, whom *Abraham* circumcised at 8. dayes old, and *Sarah* rejoyced in the Lord, and wondred at his mercies.

And when he was weaned they made a great feast, but *Sarah* seeing *Ishmael* mocking, she said unto *Abraham*, cast out this bond-woman and her sonne; for hee shall not be heire with my sonne *Isaac*, at which *Abraham* was troubled: but the Lord comforted him, by telling him the comfort he should have by *Isaac*: so in the morning early hee sent away *Hagar* and *Ishmael*, who went to the Wildernesse of *Beer/sheba*, and God was mercifull to them in their journey.

After this there was great
(c 3) friend-

34 The History of Abraham.

friendship, between *Abraham* and *Abimelech*, and all differences being reconciled, *Abraham* giving him Beeves and sheep.

After this, *Abraham* planted a Grove in *Beersheba*, and called there upon the name of the Lord the everlasting God.

Gen. 22.

Then the Lord to prove *Abraham's* faith, said unto him, take now thine only son *Isaac*, whom thou lovest, and goe to the Land of *Morrah*, and there offer him a burnt-offering, upon one of the mountaines I shall shew thee: so *Abraham* went early away with *Isaac* his sonne, two servants, his Asses, with cloven wood for the sacrifice: and the third day spying the place, he commanded his servants to stay behind, himselfe and *Isaac* going on to the mountaine to worship, *Isaac* carrying the wood, himselfe the knife and the fire. Then said *Isaac*, Father here is the fire and the wood, but where

where is the Lamb for the burnt-offring; then his father answered that God would provide it: and comming to the place, *Abraham* built there an altar, and couched the wood on it, and bound *Isaac* his son, and laid him likewise on the Altar upon the wood: and *Abraham* stretched out his hand, and tooke the knife to kill his sonne: but an Angell from Heaven called unto him, laying, *Abraham, Abraham*, who answered here am I; then he said lay not thy hand upon the child, nor doe any thing unto him; for now I know thou fearest God, seeing for my sake thou hast not spared thine onely sonne. Then *Abraham* lifting up his eyes, behold there was a Ramme behind him, caught by the hornes in a bush, the which hee tooke, and offered him a burnt-offering in stead of his so, and he called the place *Jebovab Fireth* as it is said

36 *The History of Abraham.*

this day, in the Mount will the Lord be seene: and upon this by an Angell from heaven the second time, a great blessing was promised unto *Abraham* and his seede, and that in them should all the Nations of the Earth be blessed. Then turned *Abraham* againe to his servants, and so went to *Beer-sheba* where he dwelt.

Gen. 23. Now after this, when *Sarah* was one hundred, twenty, and seven yeares old, she dyed at *Kiri-artharba*, in the Land of *Canaan*, and *Abraham* mourned for her: but hee arising from the sight of the Corps, talked with the *Hittites* about a place for the burying of *Sarah*, hee being there a Stranger, and they proffered him to bury her in the chiefest of their Sepulchres: but with much respect he desired them to speak for him unto *Ephron* to give him a Cave called *Maeh Pelah* at the end of a field for so much money

as

it was worth for a burying place.

Then *Ephron* in the hearing of all the people, said, No my Lord, the field I give thee, and the cave that is therein, even in the presence of the sons of my people.

Then *Abraham* bowed himself before the people, saying, Seeing thou wilt give it me, I will give thee the price of the field, and so hee gave him 400. silver sheckles for it; after which, *Abraham* buryed *Sarah* in that cave, it being against *Mamre*, the same is *Hebron* in *Canaan*.

Now *Abraham* being growne *Gen. 24.* old, tooke care for a Wife for his sonne *Isaac*; hee then calling for his Steward, making him put his hand under his thigh, and causing him to sweare by the Lord God of Heaven and Earth, that his sonne should not take a *Canaanitish* woman to Wife: but to goe into his owne Countrey and Kindred, and there to take

take a Wife for him,

Then said his servant, what if the Woman will not come with me into this Land, shall I bring back thy sonne? To whom *Abraham* answered, beware that thou bring not back my sonne thither againe. The Lord God of Heaven, who tooke me from my fathers house, even from the Land where I was born, that spake, and swore unto me, saying, unto thy seed will I give this Land, he shall send his Angell before thee, and thou shalt take a Wife unto my sonne from thence. Nevertheless, if the Woman will not follow thee, then shalt thou be discharged of thy oath; only bring not my son thither againe: and the servant swore unto *Abraham*: so he tooke tenne of his Masters Camels, who went his journey, & obtained *Rebecka* to be his wife, as in the story of *Isaac* is more at large exprest.

Now

The History of Abraham. 59

Now after the death of *Sarah*, *Gen.* 25. *Abraham* took another Wife called *Keturah*, which bare him divers children : and *Abraham* gave all his goods unto *Isaac* : but unto the sonnes of his Concubines he gave them gifts, and sent them away from *Isaac* his son ; this he did in his life-time. And *Abraham* being one hundred, seventy, and five years old, hee yeelded up his Spirit, dying in a good age, and was gathered to his people, and his sons *Isaac* and *Ismael* buried him in the Cave with *Sarah* in the field *Ephron*.

PRAYERS

100

1950-1951

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THE UNIVERSITY OF CHICAGO

1874-75





PRAYERS

upon the History of

ABRAHAM.



*Ive mee obedience, O
Lord, to follow the
steps of my Governors,
and to bee guid'd by
my Parents, as Abra-
ham was by Terah his Father, who
brought him to Haran.*

*So likewise let mee be obedient to
thy blessed Inspirations, which may
bring me to the heavenly Canaan.
And as Abraham carried with him
in his journey, his wife, Lot his
Brother, with his servants and sub-
stance; grant that all my nearest af-
fections, my flesh & blood may cheer-
fully goe along with mee in this my
pilgrimage to my heavenly happi-
nesse*

62 Prayers upon

ness, with the servants & substance
of piety, and good workes, to attend
me. And in this progresse in Mo-
reh, and in the middle of the world-
ly Canaan, let thy blessed grace ap-
peare unto mee, and grant that I
may build an Altar of thanksgiving
in my heart unto thee, and call up-
on thy Name. Preserve me in the
famine, necessity, and miseries of
this world, as thou diddest Abra-
ham.

But above all worldly helps, keepe
me from the famine of thy favour and
grace, that in thee my soule may be
safe from the spirituall danger of
faith and a good conscience. By thy
good guidance remove me from dan-
ger, as Abraham was by his going
into Egypt.

Let not the feare and jealousie of
worldly respects, make mee to dissem-
ble before thee O Lord, who know'st
the secrets of my heart, as Abraham
did by his wife for his earthly safety,
and deliver mee from such bad in-
tentions

The History of Abraham. 63

tions of fleshy desires, as was in Pharaoh King of Ægypt by detaining of Sarah, lest I partake of such punishments as befell unto him.

And for such offences against thee, as wrongs and bad intentions done to any man or woman, grant that I may not continue in them, but timely to repent: and by leaving such sinnes, give satisfaction for wrongs done, as Pharoah did to Abraham at his departure.

And still to praise thee for thy mercies, O Lord, as Abraham did at his return to Bethel. Give unto me the like charitable love as was between Abraham & Lot in their parting; yea in the middle of such worldly fortunes as they had; that most dangerous rocke of ambition, pride, and Emulation: and let mee not bee too much in love with the pleasant Plains of this worldly Jordan of earthly and vaine delight, with Lot in his choise, for then shal I not be so neare the like dangers as
be

he was at the destruction of Sodom and Gomorrah.

Good Lord give unto me continuall comforts, and assurances unto my soule, by thy mercies unto mee, in the hope of that blessed eternitie as thou diddest give unto Abraham & his seede for their blessing in the earthly Canaan, and in this Plain of Mamre, the Hebron of this world, still let me praise thee for all thy mercies, with this father of the faithful. Give unto me O my helper, a helping hand unto my distressea Brethren, and friends of this world, as Abraham did to Lot in his captivity.

With such blessings and comforts as was given to Abraham by that King and Priest Melchisadech: and not only to be humbly thankfull unto thee for the same, but to pay that tithe of duty and obedience due unto thy Ministers as he did.

In the sadnesse of my dejected spirit, and colannesse of devotion towards thee, be thou my strength and comfort

the History of Abraham. 65

comfort, as thou wast to Abraham, in thy promise to his seed: so shall not this my earthly Steward of vain and worldly suggestions, possesse, annoy, and supplant my good thoughts, intentions, and hopes in thee, but still I may be made happy by thy heavenly mercies.

In the barrennesse of my soule, as it was in Sarah her body, & in such fruitfulness as was with Hagar; let me not despair with the one, nor presume with the other, lest I be cast out of thy mercies: but in my cries send mee thy good Inspirations, to make me returne timely and humbly with Hagar, and with leasure to receive thy promised blessing with Sarah.

So by the humiliation of Hagar, and the hope of Sarah, I shall by thy mercie, with Abraham, enjoy the Ishmael of worldly comfort here, & the Isaac of everlasting happinesse hereafter.

Grant O Lord, that I may be cour-

(f)

teous

teous, and charitable to all men, as Abraham was to the three, who came to his Tent doore, with the like agility and alacrity to do good works as he did for their provision, (that as bee, in stead of men, received Angels: so by thy promised mercie to wel doers, shall I receive with Abraham thy comfort here, and thy heavenly reward hereafter) where the Angels waite at the doors of heaven to receive the righteous.

Take from me O Lord all distrusts of thy promises, with Sarah's second doubt, and with her, wonder at thy mercies; for by this faith and confidence in thee, I shall by thy goodnesse, and in good time, with this hope and wel-doing, enjoy the happinesse in heaven as she did after in earth in thy promise of Isaac.

O Lord keep me from the unrighteousnesse which was in Sodome, lest by mine unworthinesse the meditations and prayers of the faithfull do not prevail for me before the Throne
of

the History of Abraham. 67

of mercy, lest that for my sins I partake of their punishment from thy seate of justice.

O Lord, how miserable and wretched are we, even the best of us, without thy continuall helpe, as it befell once more unto Abraham, in Gerer, by calling his wife sister.

O Lord keep me thy servant from relapsing into deadly sinnes; yea in the least offence against thee, as he did by this his infirmity.

And in my wicked intentions, and thy just punishments for them, deale with mee as thou diddest with Abimilech, to repent, and leave off, before sin fully passes me.

Keepe me O Lord from a scoffing and mocking condition, as was in Ishmael, lest I be made a scorne amongst my friends, and bee thrust from the society of the discreet.

Let me O Lord, admire and imitate the great faith and resolution of this thy servant Abraham, the father of the faithfull; give me grace

(f 2) cheerfully

cheerefully and faithfully, to goe towards that holy Morah, and there to sacrifice my soule, and what is most neare and deare unto me, to thee, to carry that soveraine wood to inkinde holy zeale in mee: and the sacred and sharp knife, to cut off the branches of my inbred corruptions, and fleshly love, and let the two servants, the world & the Devill stay behind, that they may not hinder my good purpose, and obedience to thy commands: and so by this blessed resolution and sincerity, I shall receive thy mercie, and a timely offering from thee, as Abraham had the Ram, with the comfort of thy heavenly grace and blessings, still more & more, to conformance and strengthen me in a holy progresse towards thee O Lord.

Great was this faith in Abraham the Father, and perfect was the obedience of Isaac his sonne.

But oh the incomprehensible goodnessse and mercy of our God and heavenly

the History of Abraham. 69

venly Father, and his sonne my Saviour by that his humiliation and obedience.

This omnipotent God brought this his only begotten Son unto Mount-Calvary, where neither Ramme nor Bullocke was sufficient for that Sacrifice which was for our Redemption: but that Lamb of God who tooke away the sinnes of the world, he humbled himselfe, and was offered as a sacrifice for our sins upon the Crosse, whose blood was far more precious then that of Rams; for this most precious, holy, and unvaluable blood is the cure of our corrupted soules, by washing away the foule spots of sin.

Oh was ever the like obedience, or ever any love like to this?

O Lord, as the two servants whom Abraham left below the mountaine might wonder at the resolution of their Master, & his son's obedience: so let my soul and body that desires to serve thee in imitation of these two servants with much humility, waiting

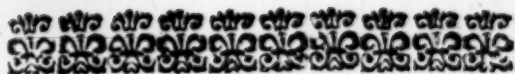
ing in the bottome and valley where thou hast appointed us to stay, with wonder aamire thy goodnesse & mercie, for this thy fatherly mercie unto us, and thy Son's goodnesse and obedience for us; for this is mercie beyond measure, to us most miserable sinners.

O Lord, it is far beyond the apprehension of sinful man, to comprehend this thy so infinite goodnesse and mercie; therefore let mee for ever with admiration looke up to heaven, from whence thou descendedst, to do this so unspeakable a work of pittie & mercie: and looke downe into my self who was the cause of this severe suffering, and see my owne unworthinesse: so by seeing this thy incomprehensible goodnesse, and my own vilenesse, in the humblenesse of my heart, & mith admiration of thy goodnesse, that I may magnifie thy Name for ever O Lord: and let sorrow & compūction for my sins be my companions for ever. Let mee O God, see the
soul-

the History of Abraham. 71

foulness of sin, and shun it with perfect hatred, it being of that danger to mee, and such an offence against thee, O Lord, even of such a dangerous consequence, as nothing could sufficiently satisfie for it, but that all-sufficient and great sacrifice upon the Crosse, even by such a holy oblation as thy selfe O righteous God, for sinfull man. Therefore let the consideration of the shame and pain thou sufferedst upon that Tree, make me be ashamed to offend thee. Crucifie all the wicked and vaine affections that reigne in my corrupted flesh, and bring me in true obedience unto thee. O thou Redeemer and Saviour of the world, give me patience and moderate sorrow for the loss of near friends, as Abraham was, for Sarah his wife, and to have a charitable & venerable regard unto them, as Abraham had, by the decent burying of Sarah. O Lord with Abraham make me carefull, for the lawfull and discreet disposing of my
(f 4) children

children, as he did for Isaac : And grant that thy good Angel may goe before me, in such actions , and thy good inspirations so to guide me, not only for the earthly marriage of my sonne, but likewise that I may so use and enjoy these earthly comforts here, as that at last I may bee brought to that blessed marriage in heaven; which happinesse there, Abraham, Isaac, and Jacob, with the Patriarks, Prophets, Apostles, Martyrs, and Professors of the true faith enjoy for all Eternity.



THE HISTORY of ISAAC.



HE servant of *Abra- Gen. 24.*
ham having taken
 his journey according to the direction of *Abraham* his Master, for the obtaining of a Wife for *Isaac*, and said he began his journey, having in his charge ten Camels, with such goods delivered unto him by *Abraham*, as were fit for his journey; who journeyed & came to a City called *Nahur*; where comming, he there made his Camels to lie downe without the City, by a well of water, being eventide, the time that women used to come for water: and then
 he

he said, O Lord God of my Master *Abraham*, I beseech thee send me good speed this day, & shew thy mercy to him. Loe I stand by the well of water, whiles the daughters of the City come hither, grant that the Maid to whom I say, bow downe thy pitcher, I pray thee, that I may drinke; If she say drink, and I will give thy Camels drink also, let her be she that thou hast ordained for thy servant *Isaac*; and thereby shall I know that thou hast shewed mercy on my Master.

Now while hee was speaking, *Rebeckah* the daughter of *Bethuel* came out with her pitcher upon her shoulder, who was very fair, and a Virgin: and going downe into the Well, and filling her pitcher, and comming up, the servant ran and met her, saying, let me drinke I pray thee a little water of thy pitcher. Then she hastily put the pitcher to her hand,

hand, and gave him to drink, saying, moreover, I will draw likewise some water for thy Camels, that they may drinke : and then she ran againe to the Well, and drew water for the Camels : So the man wondred at her, but held his peace, to know whether the Lord had made his journey prosperous or not.

And when the Camels had left drinking, the man took a golden *Abilloment* , and two bracelets, with ten sheckles of gold , and gave them her : and he asked her whose daughter she was , saying, I pray thee tell mee ; as likewise if there be any roome in thy Fathers house to lodge in ; she answered, I am the daughter of *Bethuel* , whom she bare to *Nahor* . Moreover she said, we have litter and provender enough, & room to lodge in : and the man bowed himselfe , and worshipped the Lord, saying, blessed be the Lord
God

God of my Master *Abraham*, which hath not with-drawne his mercie and his truth from him ; for when I was in the way , the Lord hath brought mee to my masters brothers house. She then hearing this , ran straight home, and told her brother *Laban* thereof; who came presently to the man, and said unto him, come in thou blessed of the Lord, wherefore standest thou without, seeing I have prepared the roome for thy selfe and thy Camels : so he unsaddled the Camels , giving them litter and provender. Then hee, and the men that came with him washed their feet, and meat was set before him : but he would not eate, untill he had delivered his message.

Then hee related how hee was servant to *Abraham* , and how God had blessed him exceedingly, in goods, money, & servants, and how he had a sonne by *Sarah* in

in her old age, to whom his Master had given all his estate, with all such Circumstances as *Abraham* had commanded him as aforesaid; with such passages as was between *Rebecka* and him at the Well, and how he then gave her the Abiloments and Bracelets.

Then hee said further unto them, if you will deale mercifully, and truly with my Master, tell me, & if not, tell me, that I may turn me to the right hand, or to the left. Then answered *Laban*, & *Bethuel*, that this thing is provided of the Lord, wee cannot therefore say unto thee neither evill or good. Behold, she is before thee, take her and goe, that she may be thy Masters sons wife as the Lord hath said. Then hee bowed himself towards the earth unto the Lord, and gave unto *Rebecka* jewels of gold, and Raiments, as likewise gifts unto her Mother,

Mother, and her Brother, and then did eate, tarrying there all night.

Now in the morning when he was ready to depart, they desired *Rebecka* might stay only ten days with them: but he said, in regard God had prospered his journey, hee desired forth-with to goe to his Master. Then they desired to know *Rebecka's* minde, and have her consent, whose answer was, she would goe; and so when they had blessed her, they let her goe, and her Nurse likewise. So this servant, with *Rebecka* and her maid-servants, tooke their journey, riding upon the Camels.

Now *Isaac* being walking abroad in the fields to pray, in the evening, and looking about him, see these Camels comming toward him: and so soon as *Rebecka* see him, she lighted from her Camell: and asking the servant who it was that was comming toward them,

them, he said, it was his Master ; so she tooke a vaile and covered her selfe. Then the servant telling him what he had, *Isaac* took her to his Mother *sarah's* Tent, and she was his Wife , whom he loved.

After this, *Abraham* dying, *Isaac* and *Ishmael* buryed him with *Sarah* his wife, after whose death *Isaac* dwelt in *Beerlahai Roy* : and *Ishmael* dying at the age of one hundred, thirty, and seven years, was gathered unto his people.

Isaac was forty years old when he married *Rebecka* , who continued for a while barren : but hee prayed to the Lord , who heard him, and she conceived : and at the time of birth , being with child of two, they did strive in her womb, and she prayed unto the Lord. And the Lord said unto her, two Nations are in thy wombe, and two manner of people shall bee divided out of thy bowels,

bowels, one people shal be mightier then the other, and the elder shall serve the younger. So at the time of the delivery, the first that came out was red, and all over rough, him they called *Esau*: and after came the other, whose hand held *Esau* by the heele, who was called *Jacob*, and then was *Isaac* threescore years old.

Now these two growing into yeares, *Esau* became a cunning Hunter, and lived in the fields: but *Jacob* was a plaine man, and lived in Tents. And *Isaac* loved *Esau*, for Venison was his meate: but *Rebecka* loved *Jacob*.

Now *Esau* comming one day very hungry & weary out of the fields, *Jacob* had made some pottage, of which *Esau* desired to eate; for which *Jacob* desired *Esau's* birth-right, who answered, loe I am almost dead, what is then this birth-right to mee, so hee sware unto *Jacob* to give it him,

him, and contemning of it, hee sold it; then gave *Jacob* unto him some bread and Lentill Pottage, and so went away.

And after it came to pass that *Gen. 27.* there was a Famine in the land, and by the appointment of God, *Isaac* he went to *Gerar*, and there the Lord appeared unto him, confirming his promise to *Abraham* his Father, and to the seed of *Isaac*. And being at *Gerar*, *Rebecca* being very beautifull, the men thereabouts did much look after her, insomuch as *Isaac* being affraid, he said she was his sister.

And it came to passe one day, *Isaac* being sporting with her, *Abimilech* King of the *Philistines* looking out of a window did espy it, and called to *Isaac*, & said to him, surely she is thy Wife, and why dost thou say she is thy Sister; to whom hee answered, that he was affraid of his life.

(g)

Then

Then said the King, why hast thou done this? If any one of my people had lyen with her, thou shouldst have brought sin upon us. Then *Abimelech* charged all his people, saying, he that toucheth this man or his Wife shall dye the death.

After this, *Isaac* living in this Land, and sowing Corne, the encrease was a hundred fold, and his Cattell did encrease exceedingly. So having a mighty housho'd, and growing so great, the *Philistines* did envy him, inso much as they filled up the wels which were digged in his Father *Abraham's* time. And being grown so rich and potent, *Abimelech* bade him be gone, saying, Thou art mightier then wee a great deal. Therefore *Isaac* departed, and pitched his Tent in the valley at *Gerar*, and there dwelt, and opened the Wells again that the *Philistines* had stoped,

ped, calling them by the names that *Abraham* his Father had given them: and his servants digging in the valley, found there a Well of living water; for which there was strife betweene them and the Herdmen of *Gerar*, they saying it was theirs.

After this, they digged another Well, and there was strife for that likewise. After this, they digged another, for which there was no strife. So from thence hee went to *Beersheba*, where the Lord appeared unto him the same night, and confirmed unto him the blessings and promise to *Abraham* his Father, and his seed: and there he built an Altar, calling upon the name of the Lord.

Then came unto him *Abimelech*, with his friend, and a Captaine of his Army, to whom *Isaac* said, why come ye to me, seeing you put mee out from you,

(g 2)

who.

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who answered him, wee saw the Lord was with thee, and we used thee kindly, and sent thee away in peace, and therefore let there be now a Covenant betweene us, and let it be done; the blessed of the Lord doe this.

Then hee feasted them, and they arose betimes in the morning, and sware one to another, departing in peace and amity.

Now when *Esau* was forty yeares old, hee took to wife *Jadeth* a Hittite, and *Beshemath* another Hittite likewise, who were a grieve of minde to *Isaac* and *Rebecka*.

Gen. 27. Now *Isaac* growing old, and his sight failing of him, he called for *Esau* his eldest sonne, who came unto him, to whom he said I am now old, and know not the day of my death; wherefore I pray thee take thy bow, and goe into the field and kill mee some Venison, and make me some sa-
vory

vory meate, and bring it me, that I may blesse thee before I dye; the which accordingly *Eſau* went about to doe.

Now *Rebecka* hearing what *Iſaac* had ſaid, after *Eſau* was gone into the field, ſhe told *Jacob* what *Iſaac* had ſaid, and pointed *Eſau* to doe, and how he intended to blesse him before his death. So ſhe commanded him, ſaying. goe to the flocke, and from thence bring two Goat-kids; to make pleaſant meate for thy Father, that hee may blesse thee; then ſaid *Jacob* to his Mother, that his brother *Eſau* was rough, and himſelfe ſmooth; by which, if his Father ſhould feel, he ſhould ſeeme to mock him, & ſo ſhould he bring a curſe upon himſelfe in ſtead of a bleſſing: but ſhee ſaid, let the curſe be upon me: So he went and brought them to his Mother, who made pleaſant meat thereof, ſuch as *Iſaac* loved, then

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He put upon him furre cloath's of *Eſau's* which were in the houſe, and covered his hands, and the ſmooth of his necke with the ſkins of the Kids: and ſo putting the meat & bread into his hands, he comming to his Father, ſaid, my Father, who answered, I am here; who art thou my ſonne: and *Jacob* ſaid, I am *Eſau* thy firſt borne, I have done as thou bid'ſt mee, ariſe I pray thee, ſit up and eate of my Veniſon, that thy ſoul may bleſſe mee; to whom *Iſaac* ſaid, how haſt thou found it ſo quickly my ſonne; who answered, becauſe the Lord thy God brought it to my hand. Then ſaid *Iſaac* unto him, come neare that I may feele thee my ſonne, whether thou be my ſonne *Eſau* or not; then *Jacob* came near him, who felt him and ſaid, the voyce is *Jacob's*, but the hands *Eſau's*, wherefore he bleſſed him. Then he again asked him if he were *Eſau*,

Isau, who answered him hee was ; then hee called for the Venison to eate, that he might blesse him, the which was brought by *Jacob* who did eat; as likewise he drank wine.

After which hee called *Jacob* unto him to kisse him, who did so; then he smelled the savour of his garment , and blessed him, saying, the smell of my sonne is as the smell of a field, which the Lord hath blessed : and when *Isaac* had made an end of blessing *Jacob*, hee departed from his Father. After which, *Esau* coming from hunting, came to his Father, who asking whom hee was, told him it was *Esau* his first borne sonne , whereat *Isaac* was struck with great feare ; then hee told *Esau* of what had been done, and how hee had blessed his brother that brought meat unto him and that hee should be blessed ; then *Esau* hearing this, cryed bitterly.

(g 4)

Then

Then *Isaac* said unto him, behold I have made him my Lord, and all his Brethren have made his servants. And now wheat & wine have I furnished him, and unto thee now I will say what shall I doe. Then *Esau* said unto him, hast thou bought me blessing, my father? bleſſe me also my Father: and *Isaac* lift up his voice and wept. Then *Isaac* said unto him, that the well of the land should be his dwelling place, and to have the dew of heaven from above, and in time hee should break off his brothers yolk from off his neck.

After this *Eſau* hated *Jacob*, & intended afterwards to kill him; of which *Rebecka* hearing, did forewarn *Jacob*, and wished him to flye into *Haran* to her brother *Abraham* for safety, untill *Eſau*'s wrath was over.

Gen. 28. After this, *Isaac* called for *Jacob*: when he had blessed him, gave

gave him a charge not to marry any of the daughters of *Canaan*, but presently went to the house of *Bethuel* his Mothers Father, and take to Wife one of the daughters of *Laban* his Mothers brother : and so after he had blessed him with a very great blessing, he sent him away to *Laban*.

Many yeares after this, *Jacob* came unto his Father *Isaac*, who was at *Mamre*, which is *Hebron*, where in the hundred and fourescore yeare of his age he gave up the Ghost, and was gathered unto his people, his sons *Esau* and *Jacob* burying him.

PRAYERS



PRAYERS

upon the History of

ISAAC.



Lord in thy mercy direct, assist, and prepare for mee through the passages of this world, and in all my journeyes, as thou diddest for that faithfull servant and Steward of Abraham's.

Make me carefull, discreet, and honest in all my actions and deportments, as this good Steward was unto Abraham in his undertakings. So concerning my soule, and that so certaine a passage to eternity; prepare me O Lord, and let my care therein transcend all thought of earthly cares, in this journey, which

so nearely concernes eternall happinesse or woe.

Guideme in what I goe about, & grant O God that I may take nothing in hand but what may please thee: and give unto me O Lord thy blessing in the prosecution, with a thankfull heart unto thee for thy goodnesse, with this good servant, whose prayers and praises thou didst heare.

Oh let me admire thy providence and power in this thy worke at the well to this servant: and by it let mee consider how mercifully and strangely thou bringst things to pass even amongst us, though not so pointed out by thy holy immediate finger, at this particular.

O bring mee to thy happy well-spring of thy happinesse, O Lord, & the comfort of thy holy grace, to refresh & direct me, even that which so farre exceeds all transitory consolations.

And if this Steward did so much pray

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pray for his Master, and praise thee
O God for thy goodnesse to him, how
ought I, who am thy humble, but most
unworthy servant, even to exceede
him in many degrees, both in my hu-
miliation for my sins, and thankes-
giving for all thy manifold mercies;
for infinite have they been to me, be-
yond desert and expectation. There-
fore open thou mine eyes which are
so dull, and raise up my heart which
is so dead; that the one may see thy
goodnesse, and the other may praise
thee; that this my heart may mourne
for my sins, & my eyes may flow into
a fountain of tears for my offences.

With this servant make mee to be
carefull in what I shall undertake
for others, as he was, who would eat
no meate till hee had delivered his
message: so O Lord in things which
concerne thy service.

Let me neither eat nor sleepe un-
till I have paid my vowe, and devo-
ted my selfe unto thee, for to be con-
tinued & confirmed in thy feare and
favour.

favour is happinesse indeed, far beyond all earthly hopes, whose budd is barrennesse, and fruit strife.

Give me this good Stewards care to be gone, and the cheerfulness of Rebecka to be going; by the one to discharge the trust to my friend: and by the other to gaine the love of my neighbour.

So O Lord, in that which concerns thy service, let me with resolution and alacrity come speedily unto thee, so shall not the Bethuel of self-love, nor the Laban of worldly care hinder me from my due obedience & service of thee.

Give mee grace in imitation of this Grand-sire of the holy Patriarks, the pattern of obedience upon his Fathers Altar, and in his constant serving of thee; that with a contemplative heart, and a penitent soule, I may continually call unto thee, both morning, evening, and at all times, as he did in that evening he so happily met Rebecka:

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so by thy merrie shall I obtaine thy heavenly Comfort as hee did in earthly respects, by meeting of her, and so be joyued unto thee for all Eternity.

Give me a tender care & regard for the obsequies of my Parents, and to joine in charity for the performance thereof, though with my enemies and most jealous friends, as it was done by Isaac and Ishmael to their father Abraham.

Grant me patience O Lord in the barrennesse of my dejected spirit, & give mee grace to persevere in my prayers unto thee, as Isaac did, in the barrenness of Rebecka: so in due time thou wilt heare me as thou didst Isaac, and in thy good time shall I receive the fruit of thy consolation.

In the strivings between the flesh and the spirit as was in Rebecka's womb, the which by reason of sin and my infirmities, I am so subjected unto, be mercifull unto me O God, and
grant

grant that stil I may pray unto thee;
for by thy grace shall I bee delivered,
and know thy goodnesse and good
pleasure, as she did in her two twins.

And grant O Lord, that the blas-
fings of thy good grace may bear rule
over this my rough and rude flesh, to
keepe it in subjection.

O Lord deliver and preserve me
thy servant from the like hunger &
wearinesse in my saul, as it was with
Esau in his body, that I may not en-
danger it for the lentill light vani-
ties, & fading refreshments of flesh-
ly desires, thereby to lose my heaven-
ly inheritance, & that blessed birth-
right in heaven, purchased for me by
the birth, and left me by the death of
thou my blessed Saviour and Re-
deemer.

In much griefe of heart, I must
confesse O God, & with great shame
and confusion to my self, that I have
done much evil in thy sight; Esau
was not more ready by that deare
Bargain to eat those lentill potage,
then

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than I have bin to swallow up sin, & offences against thee even for a lesse value, my greedinesse to sin was such, as even for a peice of bread have I sinned against thee; having been lead away by the meanest of temptations, and therefore I have no other plea for my self but thy mercy O Lord, and the merits of my blessed Saviour, whose Sacrifice for sin upon the Crosse, for us that were Gentiles was of far more effecacy, then the blood of Bulls or Goites were for the Israelites.

Deliver me O Lord, from the power of my infirmities, which still persues me to indanger my soule, as it dealt with Isacc, who fell into his father Abrahams error, by calling his wife sister when he came to Gerer amongst the Philistims; and give me the like Chastity, and Charity as was in Abimeleck, towards him and Rebekah.

Give me O Lord that increase of thy grace, and mercy to sustaine my

(h)

son!

Soule as thou diddest give unto Isacc
in his corne to preserve his body, and
graunt that I may be that good
ground mentioned in thy Gospel, to
bring forth, the fruit of good works
a hundred fold, as it was in Isacc's
graine. Preserve me from the envy
of the wicked, and from the sug-
gestions to sin, that the well-springs
of thy grace may not be taken from
me, but raise up unto me the living
well-spring of thy mercy, that the
stirrings of flesh and blood may have
no power to take from me, as the mat-
teriall wells were taken from Isacc;
and bring me O Lord unto the spiri-
tuall Beersheba, so appeare thou in
mercy unto me there, as knowing thy
goodnes, and believing thy promises,
I may build an Altar of praise and
thanksgiving unto thee.

In the passages of this world grant
that I may alwayes, preserve love
and friendship both with my friends
neighbours, and even my enemies,
with firmnesse and integrity of
heart

heart, as was between Isaac and Abimeleck.

And let me so obey my Parents in my courses & carriages of this world that I may not prove a grieve of heart unto them, as Esau was to Isaac and Rebekah by his marrying of Judeth the Hitite.

O Lord, give me such obedience unto them as may cause and draw their blessings upon me, both in their lives and at their deaths, to be near unto them in duty & obedience as Jacob was, whome in mercy thou diddest looke upon, and after gave such blessings unto, by whose off-spring all the Nations of the world were made happy.

And still to continue obedient unto them, as Jacob was unto his father in his marriage; for this obedience to Parents is pleasing to thee O Lord, and calls downe for thy blessings upon us the children of men, let there alwayes continue in me a neare and pious regard, for the
(h 2) interring

100 Prayers upon, &c.

interring of my Parents with a conjunction of charity in the doing of it, even with my greatest emulators, as it was in the charitable performance of this solemnitie, between Jacob and Esau in the burying of Isaac their father.

So by this brotherly concord, and charitable deportment, wee shall be made partakers of that mercy thou O Lord hast promised, to them that doe the works of mercy; to which happy condition and the fruition of that happinesse, bring me O Lord, even for his sake who was the true pattern of patience, amongst his enemies and gave forgiveness even to his crucifiers.



THE HISTORY of JACOB.



After *Isaac* had blessed *Ja-* Gen. 28.
cob, and in obedience
to his Father and Mo-
ther, departing from
Beersheba, taking his journey to
Padan-Aram, comming to a cer-
taine place, it being night, hee
took a stone, and laying it under
his head, he fell asleepe and fal-
ling into a dreame, there appea-
red unto him a ladder, which rea-
ched from the earth to heaven,
Angels going up and down upon
it, and the Lord standing above
it, who said, I am the Lord, the
God of *Abraham*, and of *Isaac* thy
Father, the Land whereupon
thou sleepest will I give unto
(h 3) thee

thee and thy seede, and they shall multiply exceedingly, & in them shall the families of the Earth be blessed, and promising to preserve him in all his journeys, and to bring him again to that Land. Now *Jacob* awaking, was affraid, but did thinke the Lord was in that place, saying to himselfe, it was the house of God, and that there was the gates of Heaven. Then after hee had risen early in the morning, he took that stone and set it up as a pillar, and pouring oyle upon it, called it *Bethel*.

Then *Jacob* made a vow, that if God would preserve him in that journey, by giving him bread to eate, and cloaths to put on, and to come in safety backe to his fathers house, that then the stone which he had set up as a pillar in that place, should bee Gods house, and he would serve him, and pay the tenths.

Then

Then *Jacob* travailed towards the East Countrey : and in his journey he came to a Well in the field, where sheep lay fast by to be watered, and there was a great stone upon the Well's mouth : and people being thereby, he asked them from whence they were, who answered, they were from *Haran*; then he asked them if they knew *Laban* the sonne of *Nabor*, who answered yes ; then asking them how hee did, they said in health : And moreover, saying, here is comming his daughter *Rachel* to his sheepe ; then he told them, is it not time to water the sheep ? and they answered they could not, untill the flocks came together, and till some came to roll away the stone from the Wells mouth.

Now whiles they were talking, comes *Rachel* with her Father's sheep ; when *Jacob* saw, he rowled the stone off from the Wel's
(h 4) mouth,

mouth, and watered her sheepe; then *Jacob* kis'd *Rachel*, and wept, telling her he was *Rebecka's* son; then presently shee ran and told her father, the which when *Laban* heard, in hast he came to him, and kissed him, bringing him to his house. Then *Jacob* told him all the cause of his comming, and continuing there a moneth with very much friendship and love; then *Laban* pretended it was too much for him to lerve him for nothing, asking him what wages he would have. Now *Laban* having two daughters, *Lea* and *Rachel*, *Jacob* told him he would serve him seven yeares for *Rachel* the younger daughter, for *Jacob* loved her, the which *Laban* agreed unto. And *Jacob* having served the seven yeares, which seemed unto him but as a few dayes, in regard of his love to her. Then *Jacob* demanded her of *Laban*, according to the agreement,

ment; upon which *Laban* called his neighbours together, and made a feast: but in the evening hee put *Leah* his other daughter into *Jacob's* bed, who went in unto her: but in the morning when *Jacob* spied it, hee asked *Laban* wherefore hee had so deceived him, by giving him *Leah* in stead of *Rachel*; then *Laban* answered it was not the manner of that place to give the younger before the elder.

So they came to a new agreement, which was to serve seven years more for *Rachel*, the which hee performed, and then *Laban* gave *Rachel* unto him for his Wife; yet *Jacob* loving *Rachel* better then *Leah*: but when the Lord saw *Leah* was despised, he made her fruitfull, and *Rachel* was barren: and *Leah* conceived and bare a sonne, calling him *Reuben*: and she again conceived, and bare a sonne, calling him *Simeon*;

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mean; a third time she conceived and bare a sonne, and called his name *Levi*; and conceiving the fourth time, she bare a son, and called him *Jduab*, and prailed the Lord, then she left bearing.

But *Rachel* envied this her Sister, and said unto *Jacob*, give me children, or else I dye. Then was *Jacob* angry with *Rachel*, saying, am I in Gods stead which hinders thee from fruit? then she recommended her maid *Bilhab* unto him, who went in unto her, by whom he had a sonne, who was called *Dan*: and shee conceived a second time, and bare a sonne, who was called *Nepthali*: and when *Leah* saw shee had left bearing, shee gave her maid *Zilpah* unto *Jacob*, who bare him a son, whom they called *Gad*: and after she bare another, calling him *Isshur*.

Now *Reuben* went into the fields in the time of wheate Harvest,

vest, & found Man-drakes, bringing them to his mother *Leab*, the which *Rachel* hearing of, she desired her to give her some of her son's Man-drakes, but shee refused her; Then *Jacob* comming out of the field in the Evening, *Leab* met him, saying, come in unto me, for I have bought my son's Man-drakes: so hee slept with her that night, and shee conceiving, brought forth a 5th son, whose name was called *Issachar*. And after this shee bare another sonne, calling him *Zebulon*, and likewise a daughter after that called *Dinah*. Then God looked upon *Rachel*, and shee conceived and brought forth a son, and shee called his name *Joseph*.

Then *Jacob* was wondrous desirous to depart from *Laban* with his Wives and Children to goe back into his own countrey, but *Laban* was loth to part with him, in regard he had prospered
so

so well by his company and service.

But *Iacob* was loth to stay with him ; then *Laban* offered him what wages hee would demand, the which he refused : but said he, give me all the black-spotted and blacke sheep in thy flocke, and I will serve thee , and thus they were agreed : so *Iacob* kept one part, and *Laban's* sonnes kept the other, being three dayes journey between.

Then *Iacob* tooke the rods of green Popler and Hazle, & chestnut tree, pulling white streakes in them, putting them in the watering Troughs, when the sheep came to drinke : and drinking there when they were hot, which after made them bring forth spotted Lambs : so he encreased exceedingly, whereat *Laban* and his sonnes were not well pleased.

Gen. 31. Then the Lord spake unto *Iacob* to goe into his owne Countrey,

tre; upon which he sent for his two wives, *Rachel* and *Leah* into the fields, telling them of the bad countenance their father shewed him: and how Gods pleasure was, he should return to his own Land, with many other circumstances of Gods wonders & mercies to him, and of the great commands from God he had to return to his own Land.

Then *Jacob* rose up, and set his sons and his wives upon Camels, and carried away all his flocks and substance he had gotten, & took his journey to *Isaac* his father into the Land of *Canaan*; before which, when *Laban* was gone to his sheep-shearing, *Rachel* took away his Idols: so they going away towards *Gilead*, then *Laban* with his brethren followed him seven days journey, and overtook him at *Mount-Gilead*. There God came to *Laban* in a dreame by night, and bid him take heed hee spake

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spake any thing but good to *Jacob*: so hee overtooke him, and they pitched both their Tents neare one another.

Then *Laban* said to him, thou hast stoln away mine heart (meaning his Idols) and carried away my daughters; telling of him, how hee intended to have sent them away with the mirth of Songs, Timbrels, & Harps, blaming him for his foolish doings, and taxing him for stealing his gods; withall, letting him to know how he could be revenged on him, but that the God of *Jacob* the night before had appeared unto him, who bid him take heed that he spake any other but good unto him. More hee said, because thou longest so much after thy father, thou needest not so to haue gone away, and to steal my gods. But *Jacob* told him how he feared that hee would have taken his daughters from him: and
for

III *The History of Jacob.*

for his Gods hee wisht him to make a search for them, and with whom he found them that party should die: but *Jacob* did not know that *Rachel* had stolen them; then *Laban* came and searched in *Jacob's*, *Leab's*, and the maids Tents, but there could not finde them, and so came to *Rachels*, but she had put them in the Camels litter, and sat downe upon them, *Laban* after hee had searched the Tent, after came into the Stable, where *Rachel* was siting, who said unto him, my Lord be not angry that I cannot rise up before thee, for the custome of women is upon me, so after his search he could not finde his Idols.

Then *Jacob* was angry with *Laban* for persuing after him in that manner, telling him of the hard service he had under him, even for twenty yeares, and of the increase of his wealth by his care,

care, withall how hardly he had
far'd, and what strict accompt
he gave unto him, that if the least
by mis-chance were given, he had
made it good, if they were stolen
by day or by night he did the
like; how in the day he had been
consumed with the heat, and in
the night with frost, and was
kept from sleep, and how he had
served ~~fourteen~~ ^{fourteen} yeares for his
two Daughters, and six yeares
for his sheep; and how hee had
changed his wages ten times, and
but that the God of *Abraham*,
and the feare of *Isaac*, had been
with him, hee had sent him
empty; telling of him that God
seeing his tribulation, and the
labour of his hands, had rebuked
him the last night.

Then *Laban* became exceeding
milde, with many expressions of
fatherly love to his wives and
these children, and desired to
make a firm covenant of friend-
ship

ship with *Jacob*, the which being agreed upon, then there was a Pillar set up to be a token thereof, and his brethren made a great heape of stones, whereupon they did all eate, which heape was likewise to be a witnesse between them of their friendship, and they called it *Galeed*, both of them promising, neither of them to come over that heape, one to the other for evil, to which both of them did sweare, *Laban* swear by the God of *Abraham* and *Nahor* his father; but *Jacob* by the feare of his father *Isaac*: Then *Jacob* offered sacrifice upon the mounte, calling his brethren to eate, who did so, and stayed upon the mounte all night; and early in the morning *Laban* roase up kissed his sonnes and daughters, blessing them, departed, and went to his place againe.

After this *Jacob* going on his journey, the Angels of God met

(i)

him

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him, whom he called the hoste of God: But being in great feare of his brother *Eſau*, he ſent meſſengers before unto him, with meſſages of great reſpect, and humiliation: but they returning, told him that *Eſau* was coming againſt him with foure hundred men, at which he was fore troubled, and divided his people and cattell into companies, thinking if the one were taken the other might eſcape, and then *Jacob* prayed unto the Lord ſaying, O God of my father *Abraham* and *Iſacc*, which ſaid unto me, returne unto thy countrey and to thy kindred; I am not worthy of the leaſt of thy mercies, which thou haſt ſhewed unto me, for with my ſtaffe came I over this *Jordan*, I pray thee deliver me from the hands of my brother *Eſau*, &c.

So he tarried there that night, and preparing a preſent for *Eſau* of

of severall cattell, sending his servants before with them in two droves, himself following, commanding them to say if *Eſau* met them and inquired whose cattell they were, there answer should be they were presents sent from *Jacob* to him, and himself followed, so they went before and he stayed that night with the company, but in the night hee arose, taking his two wives his two maides, and his eleven children, sending them over the river *Iabbek* with all his goods.

Now after they were gone there was a man wrestled with him untill break of the day, who seeing he could not prevaile, hee touched the hollow of *Jacob's* thigh, which was loosed, but *Jacob* would not let him go without a blessing, then he asked his name, and he told him *Jacob*, then said he thy name shall be called no more *Jacob* but *Israel*, because

(h 2)

thou

thou hast had power with God, thou shalt also prevaile with men, and so blessed him, and as he parted the Sun aroase, and he halted upon his thigh; therefore the children of *Israel* eat not the sinewe that shrank in the hollow of the thigh unto this day.

After this *Jacob* going on in his journey, he espyed *Esau* coming towards him with his foure hundred men; then hee divided his children to *Rachel* and *Leah*, and to the two maides, putting the maides and their children foremost, *Leah* and her children next, and *Rachel* and *Joseph* himmost, and he going before them meeting *Esau* bowed himselfe to the ground seven times, untill he came neare him, then *Easu* ran to him, and did imbrace him, and kisse him, and they both wept, and seeing the women and children *Esau* asked who they were, who answered, they were the children

children God hath given to thy
servant, and so in order the mo-
thers and their children came to-
wards him, and bowed with great
reverence, then *Esau* asked him
what he meant by all them drovs
of cattell he met, hee told him
I have sent them to thee, that I
may finde favour in the sight of
my Lord, then *Esau* said I have
enough my brother, keep them
to thy self, but *Jacob* answered,
nay, I pray thee if I have found
grace in thy sight, then receive
my present, for I have seen thy
face as though I had seen the
face of God, because thou hast
accepted me therefore take my
blessing, for God hath had mercy
on me, and so *Esau* tooke it; then
Esau said, let us take our journey
and I will goe before thee, but
Jacob said, my Lord thou know'st
the children are tender, and the
cattel with young, and it were
dangerous to go too fast, but go

(h 3)

my

my Lord before thy servant, and I will drive softly untill I come to my Lord unto *Sier*, and so they parted, *Eſau* going that day to *Sier*. And *Jacob* going towards *Succoth*, where coming he built a house, and made provision for his cattell, after he came to *Sechem* in the Land of *Canaan*, and pitched before that Citie, there he bought a parcell of Land, of the ſonnes of *Hamor*, where hee ſet up an Altar, and called it the mighty God of *Israel*.

Gen. 43.

And it came to paſſe, that *Dinah* the daughter of *Jacob* by *Leah*, going to ſee the daughters of that countrie, *Shechem* whom the ſonne of *Hamor* Lord of that country ſeeing took, and defiled, and after loved her exceedingly, deſiring his father to obtaine her for his wife, who according to his ſons deſire went to ſpeake unto *Jacob* about it, but *Jacob* and his ſonnes having heard of this wrong

wronge done to *Dinah*, were much displeased thereat, because he had wrought such villany in *Israel*; Now *Hamor* coming to *Jacob* told him how the soule of his sonne loved *Dinah*, and desired she might be his wife, and how by that there should be a continuall freindship betweene them, their children, and people, with great expressions of what love & happines this would produce; now they seem'd to likewel of those Propositions, only they would not marry with an uncircumcised people: but if they would be circumcised they would approve thereof, all which *Hamor* and his son *Shechem* liked well of, consenting there unto, and *Shechem* deferred not the doing of it, his love was such to *Dinah*; so the father and the sonne acquainted the Citie therewith, who considering of the conveniencie and neighbour-hood that

hereby might come; so they consented, and all the men children were circumcised, even as they went out at the gate of the City: But on the third day after when they were fore, two sonnes of *Jacob*, *Simeon* and *Levi* took each of them a sword, and going boldly into the Citie, killed every male, as likewise *Hamor* and *Shechem*, taking *Dinah* out of *Shechem's* house and so went away, and the other sons of *Jacob* came up and spoiled the City, taking all their goods, because of this wrong done to their sister *Dinah*: But *Jacob* was troubled at this act of *Simeon* and *Levi*, saying, they had made him stinck among the Inhabitants.

Gen. 35.

After this God commanded him to arise, and goe to *Bethel*, and there to make an Altar unto him, the which he did before, commanding all his house-hold to put away their false Gods whose

whose counsell they observed, giving him all their Gods, or, Idols, and there eare-rings, and buried them under an Oake. So they went towards *Bethel*, and there built an Altar, and after many promises there of God unto him, and his seed, with his worship, and testimonies of thanksgiving unto God, for all his mercies, he departed from *Bethel*, and in their journey *Rachel* travel'd in child-birth, and was in danger: but the Midwife did comfort her, telling her shee should have a son, and in her extremitie, before she died, being delivered, called the child *Benjamin*, and so gave up the Ghost, & was buried at *Bethlehem*, *Jacob* commanding a Pillar to be set upon her grave. Then *Jacob* went on his journey, and came to *Isaac* his Father, to *Mamre*, where *Isaac* died.

After this *Jacob* lived in the Land of *Canaan*, where after his
other

other sonnes, sold *Joseph* into *Egypt*, unto which Land in the time of famine, by Gods great Providence *Jacob* and all his sons did repaire. All which, and the rest of the life and acts of *Jacob* and his sonnes, with *Jacobs* Death and Buryall, are at large exprest in the ensuing History of *Joseph*.

PRAYERS



P R A Y E R S

upon the History of

J A C O B.



Lord, as Jacob by his obedience unto his Parents obtained the blessing from them, & in his journey to Padan-Aram thou diddest mercifully preserve him. So blesse mee O Lord in what I goe about, and give me true obedience towards thee, that thou maist give me the blessings of thy holy grace to protect mee through the manifold dangers of my soule, in the pilgrimage of this world, and that thy blessed inspirations may abide with me.

In the distresses so subiect unto me for my sinnes, be thou mercifull unto me, as thou wast unto Jacob, when
his

his lodging was the earth, and his pillow a stone. If the Father of the Patriarchs, and descended from the Father of the faithfull, was well contented with such thine appointment, and did praise thee for thy mercies? Let me O Lord, a most miserable sinner, and who have been most disobedient unto thee, reflect into my self, & with sincerity of soule, by looking into my bad deservings, so see them, as with compassion to my selfe, I may bewaile my manifold finnes, and by the remembrance of them, fall down upon this earth, and think my selfe so unworthy, as to esteeme all the sufferings and hard passages of this world, not punishments sufficient to expiate my crying offences: but still to bewaile my sins, and to lie downe with my head upon this stone of Contrition with patience and thankfulnessse to submit to thy blessed will.

And in these my streights and most just sufferings, thou who sittest in heaven, and then stood upon the

toppe of that ladder which reached
downe to the earth where Iacob was:
Looke downe from thence O Lord,
and speak mercifully unto me, and
let thy blessed Angels descend downe
upon this ladder, and steps of thy fa-
vour to assist and comfort mee in all
my troubles.

O Lord, awaken thou my drowsie
spirit, that by thy grace, casting off
all feares, I may apprehend thy good-
nesse, and discern the gates of hea-
venly mercie; for which, let me rise
early: and by taking up stedfast
thoughts, and good resolutions, I
may raise up a pillar of praise, pow-
ring thereon the oyle of chearefull
thankesfulnesse for all thy mercies,
as Iacob did upon that stone he slept
on: and for all thy preservations let
me pay my voves unto thee.

Lord keepe mee thy servant from
voluptuousnesse and curiosity, the
great distempers of these times, and
by the example of Iacob thy servant,
and th e P redecessor of Kings, who
desired

desired but bread & raiment; give me grace to mortifie all my vain affections, & surfeituing pleasures of this world, and most willingly to be contented with thy good pleasure.

Continue thy good providence towards me, as thou diddest unto Jacob in his journey, when hee came to that well, where he so happily met with Rachel.

Let mee alwayes admire thy wonderfull wayes, and meanes, whereby thou bringst thy mercies and blessings unto us. And let me O Lord well consider and see, how many times in the course of my life, thou hast shewed mee thy works of mercie, by preventing me in things, whereby my owne weak judgement and intentions, destructions of soule and bodie had been the issue. And likewise how by wayes and meanes of thy speciall providence, thou hast protected and directed me into the wayes of safety: and therefore as Jacob after thy good guidance was brought
unto

unto that well, from which he rowled the stone, to doe the office of courttesie.

So good Lord, in imitation of him for thy goodnesse, let me remove by thy mercie all sad and heavy thoughts from over those good inspirations, which thou hast infused into the dry well of my heart, springing from thy grace: And that I may abundantly distribute this holy water to the rich, by friendship and courtesie, and to the poor by love & charity.

And as Jacob in the fulnesse of joy in his heart by meeting of Rachel, wept: so good Lord, when I shall finde at any time the blessed comfort of thy grace, and good inspirations, let mee embrace them with true thankfulness and rejoycing in thee for thy mercies: and in fear for thy judgements, weep for my offences against thee.

In the manifold uncertainties & unconstancies of the friendships of this world, and worldly men, give
me

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me such honest care and patience as Jacob had by Laban's hard servitude unto him.

Still to discharge the trust committed unto me, & never to distrust thy mercies and deliverance. And though things fall not according to my will and choise, as it fell out with him about Rachels; let me O God with Jacob's other seven yeares patiently waite thy liesure and good time.

So for thy heavenly mercies in the drynesse and coldnesse of my resolutions and devotions towards thee; let mee with patience and prayer waite for that good time when thou shalt enlarge and deliver my soule from this thraldome and bondage of selfe-love, and the snares of worldly slavery, whereby I may be fitted for my journey to the heavenly Canaan, there with joy to meete Isaac and all that rest in the happinesse to see thy presence O God.

Remove from mee all distrusts of thy

thy promises and providence, that common and dangerous rock, whereupon this weake Vessell we saile in is so subject to fall upon, by the crosse windes and troubled Seas of our unfaithfull constitutions; for so it was with Rachel, when in the bitterness of her anguish shee said to Jacob, give me children, or else I dye.

But O Lord, so instruct my heart with such firme hope in thee, as all doubts may depart from my weak and stupid senses, and open thou the eyes of my understanding, clearly to discern how much thy mercy and goodnesse are unto me, beyond my deservings, and so by this pious patience I shall in thy good time enjoy the fruit of my hopes, as Rachel after did by her issue in Joseph, that happy sonne of so good a father, the very comfort and preserver of the seed of Israel.

Good Lord let it enter into my heart to see with admiratiö & wonder how thou diddest performe thy

(k)

promises

promises unto Abraham by this numerous generation of Jacob. After so many doubts, by fleshly weaknesse, barrennesse of constitutions, and the great difficulties and dangers in the severall stations, journeys, & perigrinations of Abraham and Isaac, and the great oppression of the seed of Jacob in Egypt, and their long and dangerous perigrination to that land of promise, & how from them to come our Saviour.

O mercie beyond mans apprehension or deserving, whereof they did only hope for, and the which wee the sons of the bond-woman now see, and so happily enjoy: and by the enjoyment of which promise, both the seed of Jacob and the Gentiles receive such an unvaluable blessing, being such, as all the hopes & promises to Abraham, Isaac, and Jacob were but types: and the tempoall plenty of the Patriarks in their land of milke and honey, and all their deliverances, were but shadowes in comparison

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riſon of the fruits of this hope, and the ſuper-abundant mercy of our redemption from ſin, and the fulneſſe of heavenly grace beſtowed upon us by this promiſed Meſſias, in whom they in hope did rejoyce, & by whom they and we are made ſo happy in the enjoyment and fruition.

O the hidden treaſure of happineſſe, now ſo transparent & glorious, inlighten my ſoule O Lord, that by this bleſſed enlightning, I may ſee thy wonderfull mercy, and my owne miſery, to put off all worldly love and vaine delight, and make ſale of all my earthly merchandiſe to purchaſe this jewell, even the love of thee my Saviour, farre more precious than that manna was to the children of Iſrael; for no earthly love is like in perfect happineſſe to this of thine O thou Saviour of the world.

Good Lord, let me continually obey bleſſed command and holy inſpirations, and as Iacob by thine appointment returned into Canaan
and

and with expedition tooke his journey, with his wives, children, family, and goods.

So Lord, let me breake from the love of this world, wherem I am made a slave to sin, and so subjected to uncertainties as Iacob was, for twenty years, with so many changes of his wages.

And let not the allurements and vain promises of this world detaine mee, either for the enjoying the fading profits therein, or to stay in the vanities thereof, with such hopelesse and helplesse promises as Laban did intend to him. But let me with resolution and sincerity follow thy good directions, & break from such things as may offend thee to the hurt of my soule.

Deliver me O Lord from the fears and jealousies, so subject to the infirmities of flesh and blood, & from the danger of my enemies, as thou didst Iacob from his brother Esau; let thy protection be with me, and thy
holy

holy Angels to guard me. And as Jacob sent his wives, children, servants and goods in order and came before him, with such Presents and directions as might appease the fury of his brother Esau.

So O Lord in my progres towards thee by a true faith and humble confidence, give me a holy care & prudence to send unto thee before-hand, my heart and good intentions, with my goods of piety and good workes that in mercy thou maiest receive me, so shall I escape thy judgements so justly due to me for my sins.

O Lord keep me from a wandring spirit, and a loose condition, so shall I avoid evill, and all occasions of evill. Let me not doe like Dinah, who went a gadding to see the daughters of Shechem, whereby she was entrap'd and brought to folly, so shall I avoid sin to my selfe, and the punishment of others, as it befell to that unhappy Prince and Citie of Shechem.

And

And O Lord preserve mee from the like cruelty that was in Simeon and Levi, whose revenge was implacable and transcendent, being odious in the eyes of their Father and to all good people; yet by this terrible judgement, teach mee to know thy displeasure against sinne, and leave such severe punishments to thy unsearchable judgements.

*O thou my Creator, Redeemer, & Preserver, or wonderfull in my creation, infinitely good in my redemption, and most mercifull in my preservation; the great strength, guide, and director of Abraham, Isaac, & Jacob, in all their passages, through the Desarts, and Labyrinths of this crooked world; which mercies of thine O Lord have beene most bountifully and mercifully extended unto me, a most miserable sinner. Therefore as they at all times, and upon all occasions, in their severall stations, for thy mercies & deliverances unto them, did build Altars; and offer
the*

the History of Iacob. 135

Sacrifices of thanksgiving unto thee for thy goodnesse: and Iacob according to his vow, at the beginning of his perigrination, where he set up that stone, did now at his returne in that very place pay his vows even at Bethel, with much solempnity and piety.

So O Lord, let it enter into my heart, duly to consider of thy great mercies unto me from time to time, let me not cast them behind mee, but call them to minde: and as Iacob by finding thy mercies, did not forget them, when he came backe to Bethel, but there did performe his duty and promise unto thee: so let me alwayes remember thy deliverances unto me, and how in my severall distresses I have so seen and found them, as they having moved good thoughts and purposes in mee of better living, good Lord, let not my dulnesse and fleshly vanity dispossesse me of a happy resolution to serve thee. But as
thou

thou hast begunne in me by thy good
motions, so continue them and thy
mercies unto me, that by the strength
of thy grace and good Inspirations,
I may persevere in all good purposes
to pay my voves, and upon the Al-
tar of my heart to sacrifice most hum-
ble thanks and praise unto thee, e-
ven for ever. 22 D. 48

Here beginneth the History of
Josepb.



THE HISTORY of *Joseph*.

Jacob loved *Joseph* more Gen. 37.
then all his children, be-
cause he was the sonne of
his old age, and he made
him a coat of many colours: and
Joseph dreamed certain dreames,
the interpretation whereof much
displeased his brethren, and they
hated him, and conspired to slay
him. But *Reuben* his brother heard
it and delivered him out of their
hands. But it came to passe after-
wards that they stript him, and took
and cast him into a pit where was
no water; and they sitting downe
to eat bread, a company of *Isma-*
elites came from Gilead with their
Camels, bearing spicery, balme and
myrrhe; going into Egypt.

And

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And *Judah* did perswade his brethren not to kill *Joseph* that his blood might not be upon them, but to sell him to these *Ishmaelites*: and they sold him to a Midianite Merchant for twenty pieces of silver, and he carried *Joseph* into Egypt.

And his brethren took *Josephs* coat, and killed a kid and dipped the coat in the blood, and brought it to their father who knew it, and said, It is my sonnes coat, and some beast hath devoured him: and *Jacob* rent his clothes and mourned for him many dayes.

And all his sonnes and daughters rose up to comfort him, but he refused to be comforted: after the Midianites sold *Joseph* into Egypt, unto *Potiphar* an officer of King *Pharaohs*, who was Captaine of his guard.

Now the Lord was with *Joseph*, and he was a prosperous man, and found favour in the sight of *Potiphar*.

phar, who made him overseer of his house, and all that he had he put into his hand; and the Lord blessed the Egyptians house for his sake, and *Joseph* was a goodly person and well favoured.

It came to passe that *Potiphars* wife grew in love with him, tempting him to lye with her; but he refused, and said unto her, My Master hath beene kinde unto me, and committed all to my charge: and how then can I doe this great wickednesse and sinne against God?

But she daily solicited *Joseph*: and one day coming into the house she caught him by the garment, saying, lye with me, and he left his garment and fled: then she called aloud unto the men of her house, and said, An Hebrew is brought unto us to mock us, he came and urged to lye with me, and I cryed with a loud voice: and when he heard me cry he left his garment and fled: and when her lord came home

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home she told him of this passage: and his wrath was kindled against *Joseph*, and put him into prison. But the Lord was with *Joseph*, and shewed him mercy, giving him favour with the keeper of the prison.

Gen. 40. And it came to passe that *Pharaoh* King of Egypt was wroth with his principall Butler and Baker, and they were committed to the prison where *Joseph* was; and they dreamed dreams both of them one night.

Joseph coming unto them in the morning, they were sad: and he said unto them, Wherefore looke you so sadly? and they told him their dreames, the which he interpreted; that the Butler within three dayes should be released and in King *Pharaohs* favour, and deliver the cup into his hand as he formerly did: and *Joseph* desired him to remember him with *Pharaoh* when he was thus advanced.

And *Joseph* interpreted the *Bakers* dreame, that within three
dayes

dayes he should be hanged on a tree: and it came to passe the third day was *Pharaohs* birth-day, that he made a feast to all his servants: and he restored the chiefe Butler to his place, and he gave the cup into *Pharaohs* hand, but he hanged the Baker: yet did not the Butler remember *Joseph*, but forgot him.

And it came to passe after two Gen. 41. yeares that *Pharaoh* dreamed that he stood by the river, and there came out of the river seven well favoured kine, fat, and they fed in a meadow; and seven other kine came out of the river ill favoured, and leane, and stood by the other kine, and did eat them up: and he dreamed a second dream, that seven ears of corn came up upon one stalke, rank and good; and seven thin ears and blasted with the East winde sprung up after them, and the seven thin ears devoured the seven ranke and full ears.

Pharaoh being troubled at these
dreames,

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dreams, sent for the Magicians of Egypt, but none of them could interpret these dreams.

Then spake the cheife Butler unto *Pharaoh*, saying, “ I do Remember my faults this day, thou wast wroth with me and thy chief Baker, and put us in prison, and we dreamed both in one night, and there was in the prison with us a young man an Hebrew that did interpret our dreames, and according to his interpretation, I was restored to favour, and the Baker hanged.

Then *Pharaoh* sent for *Joseph* out of the dungeon, and he shaved himselfe, and changed his raiment, and came in unto *Pharaoh* : and *Pharaoh* said unto *Joseph*, I have dreamed a dreame, and no man can interpret it: and *Joseph* answered *Pharaoh*, saying, It is not in me. God shall give *Pharaoh* an answer of peace.

Then *Pharaoh* related his dream, and *Joseph* answered,

The

The dreame of *Pharaoh* is one: the seven good kine, are seven years; and the seven good ears, are seven years; and the seven thin and ill favoured kine that came up after them, are seven years; and the seven empty ears blasted with the East winde, shall be seven years of famine; this is the thing that God is about to doe. Behold, there shall come seven years of great plenty thoroughout all the land of Egypt; and there shall be seven years of famine, and the famine shall consume the land. Now therefore let *Pharaoh* look out a man discreet and wise, and set him over the land of Egypt, to provide in the seven years of plenty, for the famine that shall follow: and the counsell was good in the eyes of *Pharaoh* and his servants.

And *Pharaoh* said unto *Joseph*, for as much as God hath shewed thee all this, there is none so discreet and wise as thou art: therefore thou

C

shalt

shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater then thou: and *Pharaoh* set him over the land of Egypt: and took off his Ring from off his hand, and put it upon *Josephs* hand, and arrayed him in vestures of fine linen, and put a gold chaine about his neck.

And he made him ride in the second Chariot which he had; and they cryed before him, Bow the knee: he made him Ruler over all the land of Egypt, and he gave him to wife *Asenath* the daughter of *Poti-pherah* Priest of *On*.

Then was *Joseph* thirty years old.

And *Joseph* went out from the presence of *Pharaoh*, and went throughout all the land of Egypt, and gathered provision in the seven years of plenty, for the seven years of famine that was to follow: and unto *Joseph* was born two sonnes before

before the years of famine came : and he called the name of the first *Manasseh*, and the name of the second *Ephraim*. After the famine was over the land of Egypt, the people cryed to *Pharaoh* for bread, and *Pharaoh* sent them to *Joseph* ; then *Joseph* opened all the store-houses, and sold unto the Egyptians : and all Countries came into Egypt to *Joseph* for to buy corne, because the famine was so sore in all lands.

Now when *Jacob* heard there was corne in the land of Egypt, he said to his sonnes, Get you thither and buy for us from thence, that we may live and not die : and *Josephs* ten brethren went downe to buy corne in Egypt, but *Benjamin* staid at home with *Jacob* : and the sonnes of *Israel* came into Egypt unto *Joseph* who sold the corne, and bowed downe themselves before him with their faces to the earth : and *Joseph* knew them to be his brethren,

thren, but made himselfe strange unto them, and spake roughly unto them: and he said unto them, Whence come ye? they said, From the land of Canaan to buy food: then said *Joseph* unto them, Ye are spies: to see the nakednesse of the land you are come: and they said unto him, Nay, my lord, but to buy food are thy servants come: we are all one mens sonnes, we are true men, thy servants are no spies: and they said, Thy servants are twelve brethren the sonnes of one man in the land of Canaan, and behold, the youngest is this day with our father, and one is not living. And *Joseph* said unto them, Ye are spies, hereby ye shall be proved: By the life of *Pharaoh* ye shall not goe forth hence, except your youngest brother come hither: and he put them altogether three dayes into prison, and *Joseph* said unto them the third day, If ye be true men, let one of your brethren stay here

here in prison, and goe ye and carry
corne for the provision of your
houses, and bring your youngest
brother to me, and they did so:
and they said, one to another, We
are verily guilty concerning our
brother *Joseph*, in that we saw the
anguish of his soul whē he besought
us, and we would not heare: there-
fore is this distresse come upon us.
And *Reuben* answered them saying,
spake I not unto you, saying do not
sin against the childe, and ye would
not heare, therefore behold all his
blood is required; and they knew
not that *Joseph* understood them,
for he spake unto them by an Inter-
preter: and he turned himself about
from them and wept, and returned
to them again, communing with
them, and tooke from them *Simeon*
and bound him before their eyes: so
Joseph dispatched them away with
their provisions, and commanded
their money to be put in their sacks:
and they laded their asses with corn

departed thence : and opening their sacks and there finding their money they were afraid, saying one to another what is this that God hath done unto us ?

And they came unto *Jacob* their father, unto the land of Canaan, and told him of that befell unto them : but *Jacob* was troubled to part with *Benjamin*, and said unto them me have ye bereaved of my children, *Joseph* is not living, and *Simeon* is not here, and ye will take *Benjamin* away, all these things are against me : then *Reuben* spake unto his father saying, kil my two sonnes if I bring him not to thee : and he said my sonne shall not goe downe with you ; for his brother is dead, if mischief befall him in the way, then shall ye bring down my gray haire with sorrow to the grave.

Gen. 43. But the famine continuing sore in the land, and having spent that which they brought out of Egypt, *Jacob* said unto his sonnes go againe and

and buy us some food in Egypt :
and *Judah* spake vnto him saying,
the man did solemnly protest unto
us, saying, Ye shall not see my face
except your brother be with you ;
and *Israel* said, Wherefore dealt
you so ill with me, as to tell the
man that you had another brother?
And they said, The man did aske us
straight of our state and kindred :
and *Judah* said unto *Israel* his fa-
ther, Send the young man with me,
and we will arise and go, that we
may live and not die for want of
food, Both we and thou, and also
our little ones ; and I will be surety
for him ; of my hand shalt thou re-
quire him : if I bring him not to
thee, then let me beare the blame
for ever : and then father *Israel* said
unto them, If it must be so, Now
then doe this ; Take of the best
fruit of the land in your vessels, and
carry downe the man a present : a
little Balme, and a little Honey :
Spices and Myrrhe, Nuts and Al-
monds ;

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monds; and take donble money in your hand, and the money that was brought againe in the mouth of your sacks: carry it againe, peradventure it was an oversight: take also your brother and goe againe unto the man; and God Almighty give you mercy before the man, that he may send away your other brother and *Benjamin*: If I be bereaved of my children, I am bereaved.

And they took that present, and *Benjamin*, and went downe to Egypt, and stood before *Joseph*: and when *Joseph* saw *Benjamin* with them, he said to the Ruler of his house, Bring these men home, kill provision and make ready, for they shall dine with me: and they were brought thither, but were afraid by reason of the money they carried back in their sacks: and they communed with the Steward, and told him of it: and he said, Peace be to you, feare not, your God, and the
God

God of your fathers hath given you treasure in your sacks: I had your money: and he brought *Simcon* unto them: and he bringing them into *Josephs* house, gave them water to wash their feet, and he gave their Asses provender.

And when *Joseph* came home they brought him the present, bowing themselves to him to the earth: and he asked them of their welfare, and said, Is your father well, the old man of whom you spake; is he yet alive: and they answered, Thy servant our father is in good health, he is yet alive: and they bowed downe their heads and made obeisance; and he lift up his eyes and saw his brother *Benjamin* his mothers sonne, and said, Is this your younger brother of whom you spake unto me? they said, Yes: and he said, God be gracious to thee my sonne.

And *Joseph* made haste, for his bowels did yerne upon his brother,
and

and he sought where to weepe; and ~~he~~ entered into his chamber and wept there; after he washed his face and came out, and refrained himselfe; and said, set on bread: and they set on for him by himselfe, and for them by themselves, and the Egyptians that did eat with him by themselves; because the Egyptians might not eate bread with the Hebrews: and they sate in order according to their age, and they sent messes unto them from before *Joseph*; but *Benjamins* messe was five times as much as any of theirs: and they dranke and were merry with him.

Gen. 44. And *Joseph* commanded his servants to fill their sacks with food, and to put in every sack their money; and to put a cup of silver in the sack of the youngest with his corne money; and betimes in the morning they were sent away, they and their Asses. And when they were gone a little way, *Joseph* said
unto

unto his Steward, Follow after the men, and when thou dost overtake them, say unto them, Wherefore have ye rewarded evill for good? and he overtooke them, and he spake unto them as he was bidden, and they said unto him, Wherefore saith my Lord these words? God forbid that thy servants should doe according to this thing. Behold, the money which we found in our sacks mouthes we brought againe unto thee out of the land of Canaan: how then should we steale out of thy Lords house, silver or gold? with whomsoever of thy servants it be found, both let him dye, and we also will be my Lords bondmen. Then they speedily tooke downe their sacks, and opened every man his sack; and he searched, beginning at the eldest, and left at the youngest; and the Cup was found in *Benjamins* sack: then they rent their clothes, and laded every man his Ass, and returned to the City. And

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And *Judah* and his brethren came to *Josephs* house, and they fell before him to the ground: then *Joseph* said unto them, What deed is this that ye have done? wot ye not that I can divine? and *Judah* said, What shall we say unto my Lord, what shall we speake? or how shall we cleare our selves? God hath found out the iniquity of thy servants: Behold, we are my Lords servants, both we, and he also with whom the Cup is found. and he said, God forbid I should doe so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up unto your father: then *Judah* came neare unto him, and said, O my Lord, let thy servant I pray thee, speake a word in my Lords eares, and let not thine anger burn against thy servant; for thou art even as *Pharaoh*: and *Judah* said, our father was loath to part with *Benjamin*, saying unto us, Ye know that my

my wife bare me two sonnes, the one is dead, and surely he is torne in pieces for I saw him not since; and if ye take this also from me, and mischiefe befall him, ye shall bring downe my gray haire with sorrow to my grave: Now therefore when I come to thy servant my father, and the young man our brother be not with us: seeing that his life is bound up in the youths life, that he will dye; for thy servant became surety for the young man unto my father, saying, If I bring him not unto thee, then I shall beare the blame to my father for ever. Now therefore I pray thee, let thy servant abide in stead of *Benjamin* a bondman to my Lord: and let the young man goe up with his brethren: for how shall I goe up to my father and this *Benjamin* be not with me, lest peradventure I see the evill that shall come to my father.

Then *Joseph* could not refraine himselfe

himselfe before all them that stood by him: and he cryed, Cause every man to goe out from me, and there stood no man with him while he made himselfe knowne to his brethren, and he wept aloud; and he said unto his brethren, I am *Joseph*, doth my father yet live; and his brethren could not answer him, for they were troubled at his presence: and *Joseph* said unto his brethren, Come neare unto me I pray you and he said: I am *Joseph* your Brother whom you sold into Egypt: be not angry with your selves that ye sold me hither, for God did send me before you to preserve life: for there is and shall continue a great famine, And God sent me before you to preserve you a posterity upon earth, and to save your lives by a great deliverance. So it was not you that sent me hither, but God; he hath made me father to King *Pharaoh*, and a Ruler in Egypt: Haste you and goe up to my

my father, and say unto him, thus saith thy son *Joseph*, Come downe to me and thou shalt dwell in the land of *Goshen*, thou and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou hast.

And you shall tell my father of all my glory in *Egypt*, and of all that you have seene; and ye shall haste and bring downe my father hither.

And he fell upon his brother *Benjamins* neck and wept, and *Benjamin* wept upon him: moreover, he kissed all his brethren and wept upon them: and after that his brethren talked with him: and the same thereof came to *Pharaoh*, and it pleased him and his servants: and *Pharaoh* said *Joseph*, Bid your brethren load their beasts and goe into *Canaan* and bring your father and all his families, and take wagons to bring them, and all they have; for they shall have the good of the land of *Egypt*, and eat the fat thereof:
and

and *Joseph* gave them wagons according to the commandment of *Pharaoh*, and provision for the way, with changes of raiments: But to *Benjamin* he gave three hundred pieces of silver, and five changes of raiment: and to his father he sent twenty Asses laden with good things of Egypt: and provision for his journey into Egypt: and they went up out of the land of Egypt unto the land of Canaan unto *Jacob* their father, and told him, saying, *Joseph* is yet alive, and he is Governour over all the land of Egypt: and *Jacob*s heart fainted, for he beleevved them not: and they told him all the words of *Joseph* which he had said unto them: and when he saw the wagons which *Joseph* sent to carry him, the spirit of *Jacob* their father revived: and *Israel* said, It is enough, *Joseph* my sonne is yet alive, I will goe and see him before I die.

Gen. 46.

And *Israel* took his journey with
all

all that he had, and came to *Beer-sheba* and offered sacrifices unto the God of his father *Isaac* : and God spake unto *Israel* in the visions of the night, and said, *Jacob, Jacob*, I am God, the God of thy father, feare not to goe downe into Egypt, for I will make thee a great Nation: I will goe downe with thee into Egypt: and I will also bring thee surely up again, and *Joseph* shall put his hands upon thine eyes.

And *Jacob* departed from *Beer-sheba* with all his families: with all their cattell and goods, and came into Egypt, *Jacob* and all his seed with him: all the souls of the house of *Jacob* which came into Egypt were threescore and ten: and he sent *Judah* before him to *Joseph* to direct his face to *Goshen*: and they came to the land of *Goshen*: and *Joseph* made ready his chariot and went up to meet *Israel* his father, and presented himselfe unto him, and he fell on his neck and wept,

D

and

and *Israel* said unto *Joseph*, Now let me die since I have seene thy face. And *Joseph* said unto his brethren, and to his fathers house, I will goe up unto *Pharaoh* and tell him, my father and you are come hither: and when *Pharaoh* shall aske you, What is your occupation? Ye shall say, Thy servants trade hath beene about cattell; that ye may dwell in the land of *Goshen*: for every Shepherd is an abomination unto the Egyptians.

Gen. 47. ¶ Then *Joseph* told *Pharaoh* of his fathers coming into Egypt: and presented five of his brethren unto him: and *Pharaoh* said unto his brethren, What is your occupation? and they said, Thy servants are Shepherds both we and also our fathers: and they said moreover, The famine is great in *Canaan*, now therefore we pray thee, let thy servants dwell in the land of *Goshen*. And *Pharaoh* spake to *Joseph*, saying, Thy father and thy brethren are

are come unto thee: in the land of *Goshen* let them dwell: and if thou knowest any man of activity amongst them, then make them rulers over my cattell.

And *Joseph* brought in *Jacob* his father, and set him before *Pharaoh*, and *Jacob* blessed *Pharaoh*; and *Pharaoh* said unto *Jacob*, How old art thou? and *Jacob* said unto *Pharaoh*, The yeares of my pilgrimage are one hundred and thirty years: few and evill have the dayes of the yeares of my life beene.

And *Jacob* went out from before *Pharaoh*: and *Joseph* placed his father and his brethren in the best of the land, as *Pharaoh* had commanded: and *Joseph* nourished his father and his brethren, and all his fathers household according to their families.

And *Israel* did grow and multiply exceedingly in *Goshen*: and *Jacob* lived in the land of *Egypt* seventene yeares: so the whole age

of *Jacob* was one hundred fourty and seven yeares: and the time drew nigh that *Israel* must die, and he called his sonne *Joseph*, and said unto him, If now I have found grace in thy sight, put I pray thee thy hand under my thigh: and deale kindly and truly with me: Bury me not I pray thee, in Egypt; But I will lye with my fathers, and thou shalt cary me out of Egypt, and bury me in their burying place: and he said, I will doe as thou hast said: and he said, Swear unto me: and he sware unto him: and *Israel* bowed himselfe upon the beds head.

Gen. 48.

And *Jacob* being sick, *Joseph* brought his two sonnes, *Manasseh* and *Ephraim* with him, and *Jacob* was told of their coming, and he strengthened himselfe and sate upon the bed: *Israel*, after he had blessed *Joseph*, called for his two sonnes to blesse them. Now the eyes of *Israel* were dim for age so that he could

could not see : and *Joseph* brought them neare unto him, and he kissed them, and imbraced them : and *Israel* said unto *Joseph*, I had not thought to see thy face, and loe God hath shewed me also thy seed : and *Joseph* brought them out from between his knees ; and he bowed himselfe with his face to the earth, and *Joseph* tooke them both, *Ephraim* in his right hand, towards *Israels* left hand, and *Manasseh* in his left hand, towards *Israels* right hand, and brought them neare unto him : and *Israel* stretched out his right hand and laid it upon *Ephraims* head who was the younger ; and his left hand upon *Manassehs* head, guiding his hands wittingly, and he blessed *Joseph*, and said, God before whom my fathers *Abraham* and *Isaac* did walke : the God which fed me all my life long unto this day ; the Angel which redeemed me from all evill blesse the lads ; and let my name be named

on them, and the name of my fathers *Abraham* and *Isaac*, and let them grow into a multitude in the midst of the earth.

And when *Joseph* saw that his father laid his right hand upon the head of *Ephraim*, it displeased him, and he held up his fathers hand to remove it from *Ephraims* head unto *Manassehs* head: and *Joseph* said unto his father, Not so my father, for this is the first borne; put thy right hand upon his head: and his father refused, and said, I know it my sonne, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater then he, and his seed shall become a multitude of Nations: and he blessed them that day saying, in thee shall *Israel* blesse, saying, God make thee as *Ephraim* and *Manasseh*: and *Israel* said unto *Joseph*, Behold, I die, But God shall be with you, and bring you again unto the land of your fathers.

More-

Moreover, I have given to thee one portion above thy brethren which I tooke out of the hand of the Amorite, with my sword and with my bowe.

And *Jacob* called all his sonnes, Gen. 49. and said, gather your selves together, that I may tell you that which shall befall you in the last dayes: gather your selves together and heare ye sons of *Jacob*, and hearken unto *Israel* your father: and he blessed them, and he charged them and said, I am to be gathered unto my people: bury me with my fathers, in the cave that is in the field of *Ephron* the Hittite in the land of Canaan, which *Abraham* bought for a possession of a burying place: there they buried *Abraham* and *Sarah* his wife: there they buried *Isaac* and *Rebeckah* his wife: and there I buried *Leah*: and when *Jacob* had made an end of commanding his sonnes, he gathered his feet into the bed, and yielded up the
D 4 ghost:

ghost, and was gathered unto his people.

And *Joseph* fell upon his fathers face and wept upon him, and kissed him: And *Joseph* commanded his servants the Physicians to embalme *Israel*: and fourty dayes were fulfilled for him, (for so are fulfilled the dayes of those which are embalmed) and the Egyptians mourned for him threescore and tenne daies: and when the dayes of mourning were past, *Pharaoh* said unto *Joseph*, Goe up and bury thy father as he made thee sweare: and *Joseph* went up to bury his father, and with him went up all the servants of *Pharaoh*, the elders of his house, and all the elders of the land of Egypt; and all the house of *Joseph* and his brethren, and his fathers house; onely their little ones they left in the land of *Goshen*: and there went up with him both Chariots and Horsemen, and it was a very great company: and they came

came to the threshing floore of *Arad* which is beyond Jordan, and there they mourned with a great and sore lamentation: and he made a mourning for his father seven dayes: and his sons did unto him according as he commanded them, and carried him into the land of Canaan, and buried him in the cave as he appointed.

And *Joseph* returned into Egypt, he and his brethren, and all that went up with him: and when *Josephs* brethren saw their father was dead, they said, Peradventure *Joseph* will hate us, and will certainly requite us all the evill which we did to him: and they sent a messenger unto *Joseph*, saying, Thy father did command before he died, saying, so shall ye say unto *Joseph*, Forgive, I pray thee, now the trespassse of thy brethren, and their sin, for they did unto thee evil: and now we pray thee, forgive the trespassse of the servants of the God of thy

thy father: and *Joseph* wept when they spake unto him: and his brethren also went and fell downe before his face; and they said, Behold, we be thy servants: and *Joseph* said unto them, Feare not, for I am in the place of God: but as for you, ye thought euill against me, but God meant it unto good to bring to passe as it is this day, to save much people alive. Now therefore feare you not, I will nourish you and your little ones: and he comforted them.

And *Joseph* dwelt in Egypt he and his fathers house, and lived one hundred and ten yeares; and saw *Ephraims* children of the third generation: and the children of *Manassir* the sonne of *Manasseh*, were brought up upon *Josephs* knees.

And *Joseph* said unto his brethren, I die; and God will surely visit you, and bring you out of this land, unto the land which he sware

to *Abraham*, *Isaac*, and *Jacob* : and *Joseph* took an oath of the children of *Israel*, saying, God will surely visit you, and ye shall carry up my bones from hence.

So *Joseph* died, being one hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt: and after in the time of *Joshua*, when the children of *Israel* came over Jordan they brought his bones out of Egypt and buried them in *Shechem* in a parcell of ground *Jacob* bought of the sonnes of *Hamer* the father of *Shechem* for an hundred pieces of silver, and it became the inheritance of the sonnes of *Joseph*.

MEDITATIONS

Upon the History of Joseph who was sold into Egypt by his brethren.



O Lord God everlasting,
which out of thy great
mercy to mankind, sentest
thy onely begotten Sonne
Jesus Christ into this
world, for the redemption of me a sin-
ner: and who for my sake was sold un-
to the Jewes by Judas, one of his disci-
ples: was crucified for my sinnes: and
is gone before to the heavenly Canaan,
to be a Mediator at thy right hand for
my sinfull and famishing soule: for his
sake be thou mercifull unto me, that am
a sojourner here in this Egypt of the
world, that the vaine temptations of
the flesh, may not have power over me;
but give me the like Chastity that Jo-
seph had. Neither let me grow in love
with the flesh-pots of voluptuousnesse;
nor be blinded with the Egyptian dark-
nesse

nesse of this world. But grant, I doe most humbly beseech, for his sake my Iesus, that was sold, and died for my sinnes; that I may happily passe this pilgrimage here in this land of Egypt, and use my stewardship like blessed Ioseph, by dealing honestly and truly with all men: and where I finde favour and friends, as he did, make me ever thankfull unto thee for thy mercies therein; and to be religiously careful to discharge that trust which shall be committed unto me like Ioseph; that it may be with me at my accounting day, as it was with the wise steward to know what to doe.

For blessed is that servant whom the Lord when he cometh shall finde so doing. Good Lord give me charity towards my Christian brethren, and as concerning them that have done me wrong, as Ioseph did; Take revenge from the soule of thy servant, O Lord, I beseech thee; and give me grace to doe good against evil: and to forgive, as I desire to be forgiven of thee.

And

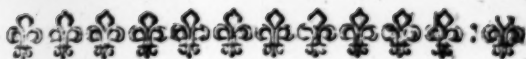
And blessed Lord, after all thy blessings and mercies, here in this Egypt that thou hast prepared as an earthly comfort for me a sinner, make me ready, and at thy call to take a happy passeover, for my passage towards the celestially Canaan; and in the meane time give me grace to overcome all difficulties, and to be obedient, to my task-masters and superiours, in this vale of triall, where the enemies of my soule, strive against my intended journey towards the Land of promise. Good Lord keep me from hardnesse of heart, and the Egyptian plagues and punishments my sinnes have so much deserved: grant me, O Lord, a good and prosperous voyage thorough the Red sea of danger; help my hungry and drooping soule, feed and strengthen it with the Manna of thy blessed Spirit. Good Lord give me grace to subject my selfe to follow and obey my Governours as the Israelites did submit to Moses and Aaron; and not to follow mine owne devises and inventions.

tions, But to obey them that thou hast appointed over me; and not to be one of the murmuring Israelites, neither Seditions and contentious, against Order and Government, with Corah, Dathan, and Abiram. But in all things to submit my judgement, in the way of my Pilgrimage, to the Rules of Jesus Christ, and the governors of his holy Church, as thou O Lord, hast commanded; not following my owne fancies, nor the suggestions of my spirituall enemy that cloaths himselfe like an Angel of light, to deccive, and fill my soule full of spirituall pride, the sin that cast downe the Angels from heaven: from which most dangerous rock, O Lord, deliver thy servant, that puts his trust under the shadow of thy wings of mercy: that at last I may come with humblenesse of heart and soule, through the wildernesse of this world, so full of cares, troubles, and temptations, to the land of promise, that heavenly Jerusalem which thou hast prepared for them that love and feare thee, and fight

The History of Joseph. 49

*fight a good fight through this desert
of danger and diffidence; let me not
in this passage, O Lord, leane to the
pleasures and plenty of Goshen, but
obey thy lawes delivered at Mount
Sinai, and chearfully goe on like a good
Israelite, in this my passage the which
so much concerns my soule, so that, good
Lord, by a true faith and confidence in
thee, with a happy perseverance in the
obedience of thy Commandements, at
last I may arrive amongst them, that
live and feare thee, in that heavenly
feast of tabernacles, and receive the
comfort of that blessed saying, Come
ye blessed of my Father; and in that
heavenly and eternal habitation, where
all teares shall be wiped away, and all
afflictions and temptations cease, sing
Halleluiah, and praise, and honour,
and glory, and worship, unto
the Lambe that sits
upon the throne
for ever.*

E THE



THE HISTORY of *Moses*.



After the death of *Joseph* Exod. i.
the children of Israel
did increase exceed-
ingly in Egypt, and
grew very mightily:
and another King reigning after the
death of *Pharaoh*, he was jealous of
their greatnesse and strength, and
therefore set task-masters over
them to afflict them with their bur-
dens, and to keepe them under, in
so much as they made their lives
bitter with hard bondage by work
in mortar and brick, and all manner
of service in the field with much
rigour: and the King in his jea-
lousie of them, commanded the
Midwives to kil the male children,
and to save the daughters, that

E 2

should

should be borne of the Israelites : but the midwives feared God, and would not doe his commands : but excused it to the King.

Exod. 2.

And there was a man of the house of *Levi* that took to him a wife of his owne tribe, who conceived and bare him a sonne being a goodly childe, whom for fear she hid three moneths : but when she could not longer hide him, she made for him an arke of bulrushes, daubing it with slime and pitch, putting the childe therein, and laid it amongst the flags by the rivers side.

And his sifter stood a farre off to see what would become of the childe. And *Pharaohs* daughter coming downe the river with her maides to wash her selfe, found the arke, and sent her maids to fetch it : and opening of it found the childe, who wept, and she had compassion on him, and said, This is one of the Hebrews children : and *Pha-*
r. *hs*

Pharaohs daughter commanded the sister that watcht the childe, to call an Hebrew woman to nurse it; and she went and called the childes mother; and *Pharaohs* daughter said unto her, Take this childe and nurse it for me, and I will give thee thy wages: and the woman tooke the childe and nursed it: and the childe grew, and she brought him to *Pharaohs* daughter, who took him for her son, and called his name *Moses*; because she drew him out of the water.

Now after he grew to yeares, when the Israelites had hard burthens upon them, he went out amongst them, and seeing an Egyptian strike an Hebrew, one of his brethren, who warily looking about him, and seeing no body, he slew the Egyptian and hid him in the sand.

And the second day going abroad he saw two Hebrews at strife: and he said to him that had done

the wrong, Wherefore smitest thou thy fellow? who answered, Who made thee a Judge over us? Intendest thou to kill me as thou didst the Egyptian? then *Moses* was afraid, and when *Pharaoh* heard of it, he sought to kill *Moses*, but he fled from *Pharaoh* and dwelt in the land of Midian: and there sitting downe by a well, came seven daughters of the Midian Priest, who drew water into troughs to water their fathers flock: but there came other shepherds and drave them away: But *Moses* stood up and helped them, and watered their flock: who returning to their father, he asked the reason they came so soone back, and they told him, that a certaine Egyptian had helped them: and he commanded to call him to his house to eate bread: who came and dwelt with him: and he gave *Moses Zipporah* his daughter to wife, by whom he had a sonne called *Gershom*.

Now

Now after this *Pharaoh* died, and the children of *Israel* were exceedingly grieved by reason of their great bondage; and they cryed unto the Lord, who heard them, and remembered his covenant with *Abraham*, *Isaac*, and *Jacob*.

Now *Moses* keeping the flock Exod. 3. of his father in law, and leading them to the back side of the desert, he came to *Horeb* the mountaine of God: where appeared unto him an Angel of the Lord in a flame of fire in the middle of a bush: and *Moses* turned towards it, to see why the bush was not burnt: then God called unto him out of the middest of the bush, and said, *Moses, Moses*, draw not nigh hither: put off thy shooes from off thy feet, for the place whereon thou standest is holy ground: and told him, I am the God of thy father, the God of *Abraham*, *Isaac*, and *Jacob*. Then *Moses* hid his face, for he was afraid to looke upon God: and God said

unto him, I have seene the afflictions of my people which are in Egypt, and have heard their cry, by reason of their task-masters: and told *Moses* that he would send him to *Pharaoh*, and to bring his people of Israel out of Egypt: and *Moses* said unto God, Who am I that I should goe unto *Pharaoh*, and that I should bring forth the children of Israel out of Egypt? and God told him he would be with him, and that for a token thereof, after he had brought them out of Egypt, they should serve God upon that mountaine: and *Moses* said unto God, When I come unto the children of Israel, how shall they beleeve me? then said the Lord, Say unto them, *I am*, hath sent me unto you.

Exod. 4.

But *Moses* answered and said, Behold, they will not beleeve me, nor hearken unto my voyce: and *Moses* having a Rod in his hand, the Lord commanded him to cast it upon

upon the ground ; and it became a serpent, and *Moses* went from it.

And the Lord said unto him, Put forth thy hand and take it by the taile : the which he did, and it became a Rod againe.

And the Lord said more to him, Put thy hand into thy bosome, the which he did, and when he tooke it out , his hand was leprous as snow : and he said, put thy hand into thy bosome againe, the which he did, and it became as it was before : yet neverthelesse *Moses* was very scrupulous to goe : Excusing himselfe that he wanted eloquence and was slow of tongue : and the Lord said unto him, Who hath made mans mouth, who maketh the dumbe, or deafe ; the seeing, or the blind, but I the Lord ? and the anger of the Lord was kindled against *Moses*, and then he appointed *Aaron* to joyne with him, and to assist him in this great worke, for the deliverance of the children of
Israel

Israel out of Egypt. And so *Moses* returned to *Jethro* his father in law, to desire leave to go into Egypt to see his brethren, who bid him goe in peace. And *Moses* returned towards Egypt with his wife and children, and the Rod in his hand, with command from God to doe wonders before the King of Egypt: And *Aaron* met *Moses* in the mount of God, and kissed him.

Moses telling him, all the words of the Lord who had sent him: and all the signes he had commanded him: And then they two gathered all the Elders of Israel together, and did the signes in sight of all the people, who beleevved them, and worshipped God, for his goodnesse.

After that they went to *Pharaoh*, desiring they and the children of Israel might hold a Fast unto the Lord in the wilderness. But he would not obey the message and voice of the Lord.

And

And they said againe, The God of the Hebrews hath met with us, let us go, we pray thee, three dayes journey into the Desert, to sacrifice unto our God lest he lay his plagues upon us, of pestilence and sword: but *Pharaohs* heart was hardned, and would not let them goe, and added more to their work, whereof they complained mightily to *Pharaoh*. But he said, Ye are now idle, therefore ye say, Let us goe and doe sacrifice to the Lord: and the people murmured at *Moses* because their task was greater since his coming to them; and *Moses* was much troubled thereat.

Then the Lord spake unto *Moses*, Exod. 6.
and told him of all his promises unto *Abraham* and his seed, to give the land of Canaan; and of the bondage of Israel in Egypt, and his Covenant, and sent him againe to *Pharaoh* to let the children of Israel goe out of his land: but all this while the children of Israel did mightily

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mightily murmur against *Moses* and *Aaron*; *Moses* was then fourescore yeares old, and *Aaron* fourescore and three..

And they went both unto *Pharaoh* againe, and *Aaron* cast down his Rod before *Pharaoh* and it became a serpent: and the sorcerers of *Pharaoh* did the like with their enchantments: But *Aarons* Rod swallowed up all theirs.

And as God commanded, *Moses* and *Aaron* in the morning they met *Pharaoh* at the water, and at the Rivers side, and desired that the people of *Israel* might goe and worship God in the wildernesse.

But he refused, then he smote the waters in the sight of *Pharaoh*, and they were turned into blood; and the fish died, and the river stanke; yet *Pharaohs* heart was hardened: this continued for seven dayes, in which time they digged for water to drinke.

Exod.8.

And the Lord commanded *Moses*

ses to goe againe unto *Pharaoh*, to let the people of Israel goe, and still his heart was hardened: and *Aaron* stretched forth his hand with the Rod over the ponds, and caused frogs to come over the land of Egypt; and the Magicians did the like: then *Pharaoh* called for *Moses* and *Aaron*, and said Intreat the Lord that he may take away the frogs from me and my people, and I will let the people goe that they may doe service unto the Lord.

And *Moses* said, That thou mayst know that there is none like the Lord our God, the frogs shall depart, but onely they shall remaine in the rivers; and the Lord did according to the word of *Moses*.

And the Lord commanded to say unto *Aaron* to stretch out his Rod and smite the dust of the land, that it may be lice thorowout all Egypt, and it was so: and the Magicians attempted to doe the like but could not.

And

And they told the King it was the finger of God ; yet he hearkened not unto them.

Then the Lord commanded *Moses* to goe early in the morning unto *Pharaoh* as he came forth and speak to him, that the people of Israel might goe to serve him ; and to tell him what plagues otherwise would follow ; but still his heart was hardened : then there came a grievous swarme of flies into the house of *Pharaoh*, and into all the land of Egypt ; and the land was corrupted by reason of the flies.

Then *Pharaoh* called for *Moses* and *Aaron*, and said, Goe ye sacrifice to your God in the land : But *Moses* said, they desired to go three dayes journey ; for it was an abomination to the Egyptians to sacrifice in their land ; and *Pharaoh* let them goe ; desiring *Moses* to intreat the Lord for him ; the which he did, and the flies departed out of the land of Egypt.

Yet

Yet againe *Pharaoh* hardened his Exod. 9.
heart and would not let them goe :
then all the cattell of the land of
Egypt died; but of the cattell of the
children of Israel died not one : yet
was *Pharaohs* heart hardened, and
would not let them goe.

Then as the Lord commanded,
Moses took ashes of the furnace and
stood before *Pharaoh* and sprinkled
it up towards heaven, and there be-
came boiles and blaines upon man
and beast, and upon the Magicians.

And stil was the heart of *Pha-
raoh* hardened, and would not let
the children of Israel goe : and
Moses stretched forth his Rod,
and the Lord sent thunder and
haile, and the fire ran along upon
the ground ; so there was fire and
haile mingled together, such as was
not since the land of Egypt became
a nation : and it smote both man
and beast, and every herbe, and
brake downe the trees : onely in
the land of *Goshen* where the chil-
dren

dren of Israel were, was none.

Then *Pharaoh* sent for *Moses* and *Aaron*, and said unto them, I have sinned, the Lord is righteous; I and my people are wicked: Intreat the Lord for me, and I will let ye goe.

And *Moses* went out of the city, and spread his hands unto the Lord, and the thunder and haile ceased: yet neverthelesse *Pharaohs* heart was again hardened; neither would he let the children of Israel goe.

Exod. 10.

And *Moses* and *Aaron* came againe unto *Pharaoh*, and said thus unto him: Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thy selfe before me? let my people goe that they may serve me: and his servants perswaded him to let them goe, but he refused to heare them.

Then *Moses* stretcht forth his Rod, over the land of Egypt, and there came an East winde which brought in Locusts which went
over

over the land of Egypt, and the land was darkened: and they left no greene thing upon the land. Then *Pharaoh* called againe for *Moses* and *Aaron* in haste, and said, I have sinned against the Lord your God, and you: forgive my sinne, and entreat the Lord for me.

The which *Moses* did, and the Lord sent a mighty West winde which did drive the locusts into the Red Sea: but yet would not *Pharaoh* let the children of Israel goe. Then the Lord commanded *Moses* to stretch forth his hand towards heaven; and there was a thick darknesse throughout the land of Egypt three dayes; but all the children of Israel had light in their dwellings. Then *Pharaoh* called unto *Moses*, and said to him, Goe ye, and serve the Lord, onely let your flocks and herds stay here: but *Moses* refused that, and said, they must have sacrifices for the Lord and all their cattell: then *Pharaoh* would not let

F

them

them goe, but bid *Moses* to see his face no more.

Exod. 12. And the Lord commanded *Moses* to speake to all the children of Israel, upon the tenth day of the moneth, to take every house a lambe, a male lambe without blemish, and to keep it untill the fourteenth day, and then kill it in the evening, and to take the blood with a bunch of hyssop and strike it on the two side posts, and upon the upper post of the doore; and that they shall eat the flesh that night roasted with unleavened bread, and bitter herbs: That they shall eat it with their loins girded, shooes on their feet, and staves in their hands, and in haste, for it is the Lords Passcover.

For the blood upon the posts shall be a token that the Lord would passe in mercy by them, when the Egyptians should be destroyed.

And after the performance of many other ceremonies before the eating

eating of the Pasſeover, it came to paſſe that at midnight the Lord ſmote all the firſt-borne of Egypt; and *Pharaoh* roſe up in the night, and all the Egyptians, and there was a great cry: then the children of Iſrael, according as they were commanded, departed, taking their dough before it was leavened, and the kneading troughes upon their ſhoulders, with great ſtore of Jewels they had from the Egyptians. And they journied towards *Succoth*, being in number about ſix hundred thouſand on foot, beſides children: after they had beene in Egypt foure hundred and thirty yeares.

But they went not the neareſt way by the land of the Philiftines: but about through the wilderneſſe of the Red Sea.

And *Moses* took the bones of *Joſeph* along with him: and they came from *Succoth* in *Ethem* in the edge of the wilderneſſe, and there

encamped: and the Lord went before them by day in a pillar of a cloud; and by night in a pillar of fire.

Exod. 14.

And when King *Pharaoh* heard they were gone, he made ready six hundred chosen Chariots, & all the Chariots of Egypt and Captains over them, and a great army, and the children of Israel coming neare the Red Sea, the Egyptians over-tooke them: and they were afraid, and cryed unto the Lord, and did murmur against *Moses* exceedingly: thinking it better to have staid in Egypt: but *Moses* comforted them: then the Lord commanded them to march, and *Moses* to lift up his Rod, and to stretch out his hand over the Sea, and the Angel, and the pillar of the Cloud which went before, removed and stood behinde them: and the Lord caused the Sea to go back by a strong East winde, and it was dry land; and the waters were divided, and the children of Israel

Israel went into the middest of it upon the dry ground, and the waters were as a wal on every side; and the Egyptians followed them: but by Gods will, when they were in the middle of the water their Chariot wheels fell off: in the morning when all Israel was over, *Moses* stretched forth his hand and the waters closed up, and *Pharaoh* and all his Army were drowned: and when Israel saw this great worke they feared the Lord, and beleeved him, and his servant *Moses*: and *Moses* and the children of Israel sang praises unto the Lord.

After which *Moses* brought the children of Israel three dayes into the wildernesse and found no water; and when they came to Marah the water was bitter, and the people murmured against *Moses*: and hee prayed unto the Lord, and the Lord shewed him a tree the which he cast into the water and they were made sweet. And then

Exod. 15.

they came to Elim, where were twelve wells of water, and seventy Palme trees, and there incamped: from thence they came to the wilderness of Sin, which is betweene Elim and Sinai, being the fifteenth day of the second moneth, there the people of Israel did murmur at *Moses* and *Aaron*: repenting they came from the flesh pots of Egypt; then *Moses* and *Aaron* said unto them, At even ye shall know that the Lord hath brought you out from the land of Egypt; and what are we that ye murmur thus against us?

And as *Aaron* was speaking to them, they looking towards the wilderness, the glory of the Lord did appeare in the cloud: and it came to passe that in the evening the Quailes came up and covered the Campe, and in the morning the dew lay round about the host.

And after the dew was gone, there lay a small round thing like the

the frost of the ground, and they said one to another, It is Manna. And *Moses* said unto them, This is the bread the Lord hath given you to eat, gather thereof: and he that gathered much had nothing over, and he that gathered little had no want.

Moses commanded them to leave none untill the morning: but some of them did not hearken to him, but kept of it till morning and it bred wormes and stanke: and this Manna was not to be found upon the seventh day.

It tasted like wafers made with hony.

And *Moses* spake unto *Aaron* to keep in a pot an Omer full of it therein, and lay it before the Lord to be kept for their generations. So *Aaron* laid it up before the Testimony to be kept: the children of Israel did eat Manna fourty years, untill they came to the borders of Canaan.

And the children of Israel journeyed from Sin, and came to Rephidim, and there was no water to drinke: wherefore the people did chide with *Moses*, and murmured against him.

And *Moses* cried unto the Lord, saying, What shall I doe with this people? they be almost ready to stone me: and the Lord commanded him to call the Elders of Israel and goe to the Rock in Horeb; and smite the Rock, and there shall come water out of it for the people to drink: and *Moses* did so in the sight of the Elders of Israel.

Then *Amalek* came to fight with Israel, and *Moses* bade *Joshua* goe and meet them with a chosen company; and *Joshua* did so, and fought with him: and *Moses* stood upon an hill with *Aaron* and *Hur*, and had his Rod in his hand; and in the fight whiles he held up his hand the men of Israel prevailed, but when he let it downe *Amalek* prevailed.

But

But *Moses* hands being heavy they took a stone and put it under him, and he sate thereon, and *Aaron* and *Hur* staid up his hands of each side; and they were steady untill the going down of the Sunne: and *Joshua* discomfited *Amalek*. There *Moses* built an Altar and called it *Joshua Nissi*.

And *Jethro* father in law to *Mo-* Exod. 18.
ses, his wife with his two sonnes, came unto *Moses* into the wilderness, where he encamped at the mount of God, where they received one another with great love: *Moses* telling him of all what God had done for Israel, by delivering them from the hands of *Pharaoh*: and *Jethro* sacrificed to the Lord, and blessed the Lord God of Israel: and *Aaron* came, and all the Elders of Israel to eate bread with *Jethro*: but *Jethro* seeing *Moses* sit in judgement amongst the people from morning to evening: he perswaded *Moses* to take some helpers, and not

to weare himsef out: which counsell he followed; onely when matters of great difficulty came to be heard, *Moses* heard them: and *Jethro* departed from *Moses* and went into his owne land.

Exod. 19. After this the children of Israel removed, and came to the defart of Sinai, and encamped before the mount: and *Moses* went up unto God, who spake unto him, and bad him tell the sonnes of *Jacob* what he had done for them; and if they served him, he would continue his mercies exceedingly unto them: and *Moses* told the people what the Lord said, and all the people answered together: We will obey the Lord. And *Moses* returned the words of the people unto the Lord: then he commanded him to sanctifie the people unto the Lord, and to be ready against the third day, for then he would come down in the sight of all the people upon mount Sinai: but commanded bounds

bounds to be set about the mountaine, that the people should not come upon the Mount, nor touch the borders of it lest they be destroyed; onely *Moses* and *Aaron* were to goe up: and *Moses* sanctified the people, and bid them be ready the third day; and that day in the morning was thundering and lightning, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people trembled.

And *Moses* brought forth the people to meet with God, and they stood at the bottome of it: and the mountaine was altogether on a smoke, for the Lord descended upon it in fire: and the whole mount quaked greatly: and the Lord called *Moses* unto him to the top of the mount: and the Lord said unto *Moses*, Goe downe, charge the people, lest they breake thorough to gaze, and perish: so *Moses* did as the Lord commanded: and then
God

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God commanded *Moses* and *Aaron* to come up : then was delivered unto them by word from God, the Ten Commandements.

Exod. 20.

And the people being much afraid of the thundrings, lightnings, and sound of trumpet; and smoking of the mountaine, they removed and stood as farre off: and they said unto *Moses*, Speake thou unto us, and we will heare: but let not God speake with us lest we die. And *Moses* said unto the people, Feare not, for God is come to prove you, and that his feare may be before your faces, that ye sinne not: and the people stood as farre off, and *Moses* drew neare unto the thick darknesse where God was, and there the Lord taught unto *Moses* his lawes and ordinances to deliver to the people.

Exod. 24.

After this the Lord commanded *Moses*, with *Aaron*, *Nadab* and *Abihu*, and seventy Elders of Israel to come up, who were commanded

ed to worship a farre off; and *Moses* above came neare the Lord.

And returning from the Lord, *Moses* wrote all the words of the Lord, and rose up early in the morning, and built an Altar under the hill, and twelve pillars according to the twelve Tribes of Israel.

And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord: and the Lord again said unto *Moses*, Come up to me into the mount and I will give thee Tables of stone, and the Law and Commandements which I have written that thou mayest teach them: and *Moses* with *Joshua* his minister went up to the mount of God; and said unto the Elders, Tarry ye here for us, untill we returne: *Aaron* and *Hur* are with you: If any man have any matters to doe, let him come unto them.

Thē *Moses* went up into the mount
and

and a cloud covered it : and the glory of the Lord abode upon mount Sinai : and the cloud covered it six dayes, and the seventh day he called unto *Moses* out of the middest of the cloud, and the sight of the glory of the Lord was like a devouring fire on the top of the mount, in the eyes of all the children of Israel.

And *Moses* was in the mount fourty dayes, and fourty nights.

And after his returne, he by Gods appointment, set downe Lawes, and Ordinances, and Ceremonies, for the people of Israel to keepe.

Exod. 32. Now whilest *Moses* was in the mount, the people gathered themselves together to *Aaron*, and said, Make us gods to goe before us : for as for this *Moses* that brought us out of Egypt, we wot not what is become of him : and *Aaron* to please them, bade them breake off their eare-rings, which they did,
and

and of them did make a Calfe, and did worship it: and the people fate downe to eate and to drinke, and rose up to play.

And the Lord said unto *Moses*, Goe, get thee downe, for the people thou broughtest out of Egypt have corrupted themselves, and are quickly turned aside, out of the way which I commanded: they are a stiffe-necked people, and the Lords wrath was growing hot against them to consume them. But *Moses* besought the Lord his God to spare this people, whom he had brought out of the land of Egypt with such power and might: and to be mercifull unto them for *Abraham Isaac* and *Jacobs* sake: and the Lord heard the prayers of *Moses* for them.

And *Moses* coming downe from the mount with the two Tables of the Law, the worke and writings of God: *Joshuah* hearing the noise of the people as they shouted, he said

said unto *Moses*, There is a noise of warre in the Campe: but *Moses* said, No, it is the noise of them that sing: and as hee came neare the Campe he saw the Calfe and the dancing, and *Moses* anger waxed hot; and he cast the Tables out of his hands and brake them beneath the mount: and he took the Calfe which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drinke of it.

And *Moses* said unto *Aaron*, What did this people unto thee that thou hast brought so great a sinne upon them? and *Aaron* answered, Let not the anger of my lord waxe hott, thou knowest the people that they are set on mischief.

Then *Moses* stood in the gate of the Campe, and said, Who is on the Lords side? and goe in and out from gate to gate thorough the Campe,

Campe, and slay every man his brother, and every man his companion, and every man his neighbour: and the children of *Levi* who were consecrated, did according to the word of *Moses*: and there fell of the people that day about three thousand men.

And on the morrow *Moses* said unto the people, You have sinned a great sinne, and now I will goe up unto the Lord, peradventure I shall make an attonement for your sinne: and *Moses* went up and prayed for the people: and the Lord commanded *Moses* to leade the people forth, and sent his Angel with him.

Then *Moses* tooke the Tabernacle and pitched it without the Campe a farre off, and every one that sought the Lord went out unto the Tabernacle: and when *Moses* went unto the Tabernacle, the people rose up, and stood at their tent doores looking after *Moses* un-

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till

till he went into the Tabernacle; and the cloudy pillar descended and stood at the doore of the Tabernacle whiles the Lord talked with *Moses*; then every man rose up and worshipped in his tent doore.

34.

The Lord commanded *Moses* to hew two Tables of stone like to the first, and to be ready in the morning to come unto mount *Sinai*, but not any man to come up with him; neither any man to be seene thorowout all the mount: neither that the flocks or herds should feed before the mount: the which was done, and *Moses* went up unto the Lord; and it came to passe when *Moses* came down from the mount with the two Tables of the Testimony, his face shone, and and *Aaron* and the children of *Israel* were affraid to come near him, but he put a vail over his head, and told them what the Lord had commanded.

Then

Then the children of Israel mightily gave themselves to the adoring of the Tabernacle wherein was the Arke of the Covenant, which being finished *Moses* reared up, and put the Testimony into the Arke, and put the Mercy-seat above upon the Arke, and he set a Laver betweene the Tent of the Congregation and the Altar: and *Moses* and *Aaron*, and his sonnes washed their hands and their feet thereat, when they came neare the Altar, and the glory of the Lord filled the Tabernacle, and the cloud of the Lord was upon the Tabernacle by day, and fire by night in the sight of Israel thorowout all their journeyes.

Then *Moses* consecrated *Aaron* Levit. 8. and his sonnes, and girded them with girdles, clothed them with robes, and put the Ephod upon them; and the Brest-plate of Urim and the Thummim; and put upon *Aarons* head the Mitre and the holy

Crowne as the Lord commanded *Moses*: and then sacrificed unto the Lord.

10. And the Lord commanded *Aaron* and his sonnes not to drinke wine nor strong drinke when they shall come into the Tabernacle.

Numb. 1. In the wilderness of mount Sinai, in the Tabernacle the Lord commanded *Moses* to take the number of the children of Israel: their males by name, every one by the poll from twenty yeares and upward, fit for warre: and the whole number was six hundred and three thousand five hundred and fifty, besides the tribe of *Levi*, who were appointed over the Tabernacle of the Testimony, to bear the Tabernacle and the vessels thereof to minister unto it, and encampe about it.

And *Moses* and *Aaron* did encampe before the Tabernacle towards the East: and *Moses* numbred all the first borne among the children

children of Israel; the males from a moneth old and upward, and they were twenty two thousand two hundred threescore and thirteene.

And the Lord commanded *Moses* to make two silver Trumpets to call the people together, and for their marches.

And the cloud being by God taken up from off the Tabernacle of the Testimony, the children of Israel tooke their journeys out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran, the Tribe of *Judah* marching first with their Standard; and after them the Tribes in order.

And they departed from the mount of the Lord three dayes journey, and the Arke of the Covenant of the Lord went before them to search out a resting place for them: and when the Arke went forward then *Moses* said, Rise up, O Lord, and let thine enemies be scattered, and let them that hate

thee flee before thee: and when it rested he said, Returne, O Lord, unto the many thousands of Israel.

11. After this the children of Israel did murmur and long after the flesh pots of Egypt.

And *Moses* heard the people weepe every man in the doore of his tent, and the anger of the Lord was greatly kindled; and *Moses* was much grieved, by reason of the great burthen that was upon him, of so great a people.

Then the Lord commanded seventy of the Elders of Israel to assist him, upon whom was the Spirit of the Lord, and the people still murmuring: and *Moses* with the Elders came into the Campe, and there went forth a winde from the Lord which brought Quailes from the Sea, which fell by the Campe in very great plenty, and the people gathered abundantly of them: and whiles the flesh was betweene their teeth, the wrath of the Lord was kindled

kindled against them; and smote them with a great plague.

And it came to passe that *Miriam* and *Aaron* spake against *Moses*, because he married an Ethiopian woman, and the anger of the Lord was against them; and *Miriam* became leprous.

12.

Then *Aaron* said unto *Moses*, Alas, my lord, I beseech thee lay not the sinne upon us wherein we have done foolishly. And *Moses* cryed unto the Lord. Then *Miriam* was sent out of the Campe 7. dayes, the people journeying not, but after that time she returning, the Campe removed and pitched in the wilderness of Paran.

Then the Lord commanded *Moses* to send forth of every tribe one to search the land of Canaan, and to know the strength and plenty thereof; and they coming to the brook of Escholl cut off a cluster of grapes, and they brought it upon a staffe by two men; with some

13.

pomegarnets and figges, and did give relation of the land: and some of them spake very doubtfull of the land, and put the people in feare.

14.

Insomuch as the Congregation wept and murmured against *Moses* and *Aaron*, and wished they had died in the land of Egypt, or in the wildernesse, and desired to returne into Egypt: then *Moses* and *Aaron* fell on their faces before all the Assembly of the Congregation of Israel; and *Joshua* and *Caleb* who had searched the land, rent their clothes, and commended the land exceedingly to the people, and advised them not to rebell against the Lord. But they bade stone them with stones, and the wrath of the Lord was kindled against them: But *Moses* prayed earnestly to the Lord for this people, and he heard him, and pardoned them.

15.

But the Lord said, Because all those men which have seene my glory, and my miracles which I did

did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice, they shall not see the land: but my servants *Caleb* and *Joshua*, because they have followed me, them will I bring into the land whereinto they went, and their seed shall possess it: and the children of Israel, and the people murmured exceedingly, and contrary to the command of *Moses*, got up into the top of the mountaine, repenting and being ready to goe to the place the Lord had promised: but the Arke of the Covenant staid behinde in the Campe; then the Amalekites, and the Canaanites came downe and discomfited them.

It came to passe afterwards *Korah*, *Dathan* and *Abiram*, with certaine of the children of Israel, with two hundred and fifty of the Princes of the assembly, men of fame and renoun, gathered themselves
against

against *Moses* and *Aaron*, saying unto them, Ye take too much upon you, seeing all the congregation is holy: wherefore then lift ye up your selves above the congregation of the Lord: then *Moses* said unto them, even to morrow the Lord will shew who are his, and who are holy: and *Moses* said unto Korah, Heare I pray you, ye sons of Levi.

Seemeth it but a small thing unto you that the God of Israel hath brought you so neare himselfe to doe the service of the Tabernacle of the Lord, and to stand before the congregation to minister unto them; and seeke ye the Priesthood also? And *Moses* sent for Dathan and Abiram, but they would not come up; but murmured against *Moses*, for bringing them out of the land of Egypt.

And *Moses* was much troubled, and said unto Korah, Be thou and all thy company before the Lord with *Aaron* to morrow, and bring
each

each of you your Censer, putting Incense therein: and they did so, putting fire in them, and stood in the doore of the Tabernacle of the congregation with *Moses* and *Aaron*; and the glory of the Lord appeared unto them: and the Lord spake unto *Moses* and *Aaron*, saying, Separate your selves from among this congregation that I may consume them in a moment. And they fell upon their faces, and said, O God, of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? And God commanded *Moses* to bring the people from the Tabernacle of Korah, Dathan and Abiram, and he did so. And all the Elders of Israel followed him: and he spake unto them, saying, Depart I pray you from the tents of these wicked men, and touch nothing of theirs lest ye be consumed.

And so they departed and stood in the doores of their Tents, their
wives

wives and their children: and *Moses* said, Hereby ye shall know that the Lord hath sent me to doe all those workes, for I have not done them of my owne minde; if these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me: but if the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertaine to them, and they goe downe quicke into the pit, then shall ye understand that these men have provoked the Lord.

And it came to passe as he had made an end of speaking all these words, that the ground clave asunder that was under them, and swallowed them up, their houses and their goods: and the earth closed upon them, and they perished from among the congregation; and there came a fire out from the Lord, and consumed the two hundred and
fifty

fifty men that offered incense, and as God commanded, *Eleazer* the sonne of *Aaron* tooke the censers out of the fire, and made of them broad plates to cover the Altar, because they were formerly hallowed; and to be a memoriall to all the children of Israel, that no stranger which is not of the seed of *Aaron* come neare to offer incense before the Lord, that he be not as Korah and as his company.

But on the morrow after this great judgement fell upon Korah, the congregation murmured against *Moses* and *Aaron*, saying, They had killed the people of the Lord. And they being gathered together, *Moses* and *Aaron* looked towards the Tabernacle, and the cloud covered it, and the glory of the Lord appeared. And *Moses* and *Aaron* came before the Tabernacle of the congregation: and the Lord spake unto *Moses* saying, Get you up from among this congregation

gregation that I may consume them in a moment; and they fell upon their faces, and *Moses* bade *Aaron* to take a Censer, and put fire therein from of the Altar, and put on incense and go quickly unto the congregation, and make an attonement for them, for that wrath was gone out from the Lord, and the plague was begun: and *Aaron* did as *Moses* commanded, and ran into the midst of the congregation, but the plague was begun among the people; and then he put on incense and made an attonement for the people, and stood betweene the dead and the living, and the plague ceased. Now they that died of the plague were foureteene thousand and seven hundred, besides them that died about the matter of *Korah*: and *Aaron* returned unto *Moses* to the doore of the Tabernacle, and the plague stayed.

Num. 17.

And the Lord commanded *Moses* to speake unto the children of Israel,

Israel, to bring twelve rods, for every Tribe one, and thereon to write their names, and to write *Aarons* name upon the rod of *Levi*; and to lay them up in the Tabernacle before the Testimony: and the Lord said, That the mans rod whom he shall chuse, shall be the chiefe, and shall blossome, thereby to make the children of Israel cease from murmuring against *Moses* and *Aaron*; and *Moses* did as the Lord commanded, and every one of the Princes gave him a rod according to their fathers houses, *Aarons* rod being amongst them: and *Moses* laid the rods before the Lord in the Tabernacle of witnesse: and going on the morrow into the Tabernacle, the rod of *Aaron* for the house of *Levi* was budded, brought forth buds bloomed, and yielded Almonds: and *Moses* brought them forth, and they tooke every man his rod: but the Lord bade *Moses* to bring back *Aarons* rod before the
Testimony

Testimony to be kept for a token against the Rebels, and take away their murmurings lest they die; and *Moses* did so as God commanded: and the children of Israel spake unto *Moses*, saying, Behold, we dye, we perish, we all perish: Shall we be consumed with dying?

18.

And the Lord commanded the Tribe of *Levi* to be joyned unto *Aaron* to minister unto him, and onely that *Aaron* and his sonnes should minister before the Tabernacle of the witnesse, and that the *Levites* should keepe the charge of the Tabernacle, but they should not come nigh the vessels of the Sanctuary and the Altar lest *Aaron* and they should die: and that no stranger should come near them: and gave them many other Ordinances to observe.

20.

Then came the children of Israel unto *Zin*, and abode in *Kadesh* where *Miriam* died and was there buried: and in that place was no water,

water, in so much as they gathered themselves together against *Moses* and *Aaron*, and the people did chide with *Moses*, and wished they had died with their brethren.

Then *Moses* and *Aaron* went from them unto the doore of the Tabernacle, and fell upon their faces: and the Lord bade *Moses* and *Aaron* take the Rod and assemble the people together, and speake unto the Rock before them, and it should give forth water; and they gathered the congregation together before the Rock, and *Moses* said unto them, Heare now ye Rebels, must we fetch you water out of this Rock?

Then *Moses* lift up his hand, and with his Rod he smote the Rock twice, and the water came out abundantly: and the congregation dranke, and their beasts also. And the Lord spake unto *Moses* and *Aaron*, Because ye beleeve me not to sanctifie me in the eyes of the chil-

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den of Israel; therefore ye shall
 not bring this congregation into
 the land which I have given them.
 After this *Moses* sent messengers
 to Kadesh to the King of Edom,
 letting him know of all their passa-
 ges in Egypt, and of the wonders
 that God had done; desiring to
 passe through his Countrey onely
 to goe by the Kings high way, and
 pay for what they tooke: but the
 King of Edom refused it: where-
 fore Israel turned another way, and
 came to mount Hor, where the Lord
 spoke unto *Moses* and *Aaron* say-
 ing, *Aaron* shall be gathered to his
 people, for he shall not enter into
 the land which I have given unto
 the children of Israel, because ye
 rebelled against my word at the
 water of Meribah: take *Aaron* and
 his sonne Eleazar and bring them
 up unto mount Hor; and *Moses*
 brought them up, and as the Lord
 commanded, *Moses* stripped *Aaron*
 of his garments and put them upon
 Eleazar

Eleazar his sonne, and *Aaron* died there, in the top of the mount, and *Moses* and Eleazar came downe from thence, and when the congregation of Israel saw that *Aaron* was dead, even all the house of Israel mourned for him thirty dayes.

And they journied from mount Hor by the way of the Red sea, and compassed the land of Edom, but they were much discouraged because of the way, and the people spake against God and *Moses*, then the Lord sent fiery serpents amongst the people, who bit them, whereof many died, and then they confessed their finnes unto *Moses*, and desired him to pray to the Lord for them; the which he did.

And the Lord commanded *Moses* to make a fiery serpent, and set it upon a pole, that every one that is bitten, when he looketh upon it shall live: and *Moses* did accordingly make a brazen serpent; and they that were bitten when they beheld it, lived.

21.

And the children of Israel then journeyed faster and came to Beor unto a place, where the Princes and Nobles digged it by the directions of the Lawgiver, and went further, where they sent to Sihon the King of the Amorites to let them passe thorough his land, paying for what they had, and onely to goe the Kings high way while they were past his borders, but he would not suffer them to passe; but gathered his people together, and fought with Israel; where the Amorites were overthrowne, Israel taking all their cities and dwelt in them, and the Countrey thereabouts; and *Moses* sent to spy out Jaazer, and drave the Amorites from thence and possessed it.

And after they marched, and Og King of Bashan raised his people, and then Israel did overthrow them, and possessed their land.

After this the children of Israel
set

set forward and pitched in the plaines of Moab: and Moab was affraid: Balak the sonne of Zippor was King of the Moabites at that time, who sent messengers unto Balaam to come to him, letting him know, how the children of Israel who came out of Egypt came neare him; praying him to curse them.

And he bade the messengers sent lodge there that night, but God said unto Balaam, Thou shalt not goe with them: neither curse them for they are blessed: and Balaam told the messengers, Get ye home, for the Lord refuseth to give me leave to goe with you: and the Princes returned to Balak, saying, Balaam refuseth to come with us: then Balak sent Princes more honourable then they with proffers unto Balaam of great preferments and honour unto him: but he answered, If Balak would give me his house full of silver and gold, hee

could not goe beyond the command of God, to doe lesse or more: but desired them to stay that night, that he might know the will of the Lord: and that night the Lord said unto Balaam, If they call, goe along with them, but doe that which I shall say unto thee.

Then Balaam rose up in the morning and saddled his Asse, and went with the Princes of Moab: and the Angel of the Lord stood in the way, and as he was riding with his two servants, the Asse seeing the Angel of the Lord, with his sword in his hand, he turned out of the way, and Balaam smote her, it being betweene two wals: the Asse thrust her selfe upon the wall, crusht Balaams foote against the wall, and then he smote her againe; then the Asse fell down under Balaam; and then he smote the Asse againe, and the Lord opened the mouth of the Asse, and she said unto Balaam, What have I done unto thee that thou

thou hast smitten me these three times : and Balaam said unto the Assc, Behold, thou hast mocked me, if I had a sword I would kill thee: and the Assc said unto Balaam, Am not I thine Assc, upon which thou hast ridden ever since I was thine unto this day : was I ever wont to doe so unto thee : and he said, Nay : then the Lord opened the eyes of Balaam and he saw the Angel of the Lord, and he bowed downe his head, and fell flat on his face, and said, he had sinned. Now therefore, if it please thee, I will returne back : but the Angel said, Goe on with the men, but onely speake that word I shall speake unto thee : and so he went with the Princes, and Balak hearing of his coming he went to meet him, and said unto him, Wherefore diddest thou not come sooner : am not I able to promote thee to honour : but Balaam said, The word that God putteth into my mouth will I speake.

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And

And they offered burnt-offerings, and he said unto Balak, How shall I curse, whom God hath not cursed, or how shall I defie whom the Lord hath not defied? at which Balak was offended, but he answered; must I not take heed to speake that which the Lord hath put into my mouth? and after other burnt-offerings at Zophim, his answer was to Balak, Behold, I have received commandement to blesse, and he hath blessed, and I cannot reverse it; he hath not beheld iniquity in *Jacob*, neither hath he seene perverseness in Israel; the Lord his God is with him, and the shout of a King is among them: then Balak said, Neither doe thou blesse them nor curse them: but he answered, All that the Lord speaketh, that I must doe: but Balaam seeing it was Gods will to blesse Israel, he left after looking to enchantments, but set his face towards the wilderness, and he saw Israel abiding in their
their

their tents according to their tribes; and the Spirit of God came upon him, and he said, How goodly are thy tents, O *Jacob*, and thy tabernacles, O *Israel*, &c. then Balaks anger was kindled against him; but Balaam prophesied, saying, I shall see him, but not now: I shall behold him, but not nigh: There shall come a Star out of *Jacob*, and a Scepter shall rise out of *Israel*, and shall smite the corners of Moab, and destroy all the children of Seth: out of *Jacob* shall come he that shall have dominion, &c.

And *Balaam* rose up and went and returned to his place, and *Balak* also went his way.

And *Israel* abiding in Shittim 25.
the people beganne to commit whoredome with the daughters of Moab and bowed towards their gods; and the anger of the Lord was kindled against them.

One of the children of *Israel* came and brought unto his brethren
thren

threw a Midianitish woman in the sight of *Moses* and all the congregation of Israel, who were weeping before the doore of the tabernacle; and when *Phineas* the sonne of *Eleazar* the sonne of *Aaron* the Priest saw it, he rose from amongst the congregation, and tooke a Javelin in his hand and went after the man of Israel into the tent, and thrust both the man and the woman, *Zimri* and *Cozbi*, through; so the plague was stayed in Israel: and those that dyed of the plague were twenty and foure thousand.

27. And *Moses* desired of the Lord to set a man over the congregation, to goe in and out before them, that they may not be as sheep that have no shepherd; and the Lord said unto *Moses*, Take thee *Joshuah* the sonne of *Nun*, a man in whom is the Spirit, and lay thine hand upon him, and set him before *Eleazar* the Priest and before all the congregation, and give him a charge in

in their sight; and thou shalt put some of thine honour upon him, that all Israel may be obedient; and he shall stand before Eleazar the Priest who shall aske counsell for him, after the judgement of Urim before the Lord: and *Moses* did as the Lord commanded him, and he tooke *Joshua* and set him before Eleazar the Priest and the congregation; and he laid his hands upon him, and gave him a charge as the Lord commanded by the hand of *Moses*.

After this the children of Israel warred against the Midianites, and they slew the King of Midian, and burnt their cities, and their goodly castles, and there *Balaam* was slaine, they divided the spoyle of the Countrey.

And *Moses* growing old, he Deut. 31. called *Joshuah* unto him before the people, giving him good counsell, and bidding him to be valiant: and encouraged the people, and setteth

teth forth a song of Gods mercies and vengeance.

32. After which the Lord spake unto *Moses*, saying, Get thee up into this mountain Abarim unto mount Nebo which is in the land of Moab that is over against Jericho, and behold, the land of Canaan which I give unto the children of Israel for a possession, and dye in the mount whither thou goest up, and be gathered unto thy people as *Aaron* thy brother died in mount Hor, and was gathered unto his people: because ye trespassed against me among the children of Israel at the waters of Meribah Kadesh in the wilderness of Zin, because ye sanctified me not in the midst of the children of Israel; yet thou shalt see the land, but thou shalt not goe thither: and after *Moses* had blessed the twelve Tribes of Israel, he went up from the plaines of Moab unto the mountaine of Nebo, and the Lord shewed him the land of promise
- 34.

mise which was promised to *Abraham*, *Isaac* and *Jacob* : so *Moses* the servant of the Lord died there in the land of Moab, according to the word of the Lord, and he buryed him in a valley in the land of Moab over against *Beth Peor* : but no man knoweth of his sepulchre unto this day : he was 120. yeares old when he died, his eye was not dim, nor his naturall force abated : and the children of Israel wept for *Moses* in the plaines of Moab thirty dayes ; and there arose not a Prophet since in Israel like unto *Moses* whom the Lord knew face to face : In all the signes and wonders which the Lord sent him to doe in the land of Egypt to *Pharaoh*, to all his servants, and to all his land ; and in all that mighty hand, and in all that great terrour which *Moses* shewed in the sight of Israel.

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MEDITATIONS

Upon some parts of the
History of *Moses*.



Lord direct my meditations, and assist me humbly and truly to contemplate this thy great work of the deliverance of thy children of Israel out of Egypt by Moses, after they had sojourned there foure hundred and thirty yeares; after which time, according to thy promise, thou diddest deliver them, and brought them to the land of promise.

This great deliverance, O Lord, is the true type of a great mercy that did follow, which was by our Moses Jesus Christ, who redeemed, and brought us that were Gentiles, and under the bondage and slavery of sinne, to serve and follow him out of the darknesse wherein we were inthraled; being far worse then the Egyptian yoke.

O Lord my God, let it enter into my heart, most humbly and seriously to consider of this inestimable mercy of my redemption, and of thy wonderfull and unvaluable goodnesse towards me a sinner: by sending into this Egypt of the world, such a guide, such a deliverer, and such a Redeemer as all the Angels and powers in heaven doe adore, even thy onely Sonne.

Let me be astonished, O Lord, with wonder at this thy so great mercy, and be confounded in my selfe for offending thee, so glorious and so gracious a God.

And let my sinfull soule be converted unto thee, to serve thee with all humbleness of heart. O Lord, how futable in mischief were Pharaoh and Herod, by giving way to Ambition and Jealousie, and the reignes to commit cruelty to an unlimited height, for the murdering of innocent Infants, Pharaohs ambition was to destroy the Hebrew children, amongst whom was Moses, which thou, O God, preservedst

to deliver the people of Israel out of Egypt : and Herods designe to destroy the children in Jury, amongst whom was that immaculate Lambe Christ Jesus : even to destroy him who delivered the Gentiles, and was after crucified to deliver and redeeme both Jew and Gentile.

O Lord, how wonderfull are thy workes and all thy goodnesse : for flesh and blood could not prevaile against thy providence : for the cruelty of Pharaoh could not prevent thy goodnesse, for thou diddest multiply and blesse thy children of Israel : and preservedst Moses in a poore basket of bulrushes to doe thy great worke to deliver thy people out of the thraldome of Egypt.

And O wonder of wonders, and mercy of mercies, out of the manger at Bethlehem came our blessed Saviour who redeemed the world : and how wonderfully, O Lord, hast thou preserved thy Church for whom he died, and multiplied thy servants through the persecutions of this world.

As it was thy great mercy and blessing, O Lord, to preserve Noah and his family in that great Arke whereby mankind was preserved upon earth: So it was thy mercy to preserve thy servant Moses in that little arke amongst the watery flags of danger, to preserve and bring thy children of Israel descended from Noah, out of Egypt to the land of promise, from which stock so preserved, came my Saviour Jesus Christ: as these have beene thy mercies, O God, to preserve thy people of Israel by thy Prophet Moses the type of Christ: and to redeeme the world by thy Sonne my Saviour Jesus; So O Lord, many have beene thy mercies unto me a sinner, by thy manifold mercies and deliverances even since my infancie hitherto, both by sea and land. Good Lord, in thy mercy take from over me this thick and mysty cloud of stupidity, that so much darkens my understanding, that I may discerne these thy mercies, and feare, love, and serve thee with all the faculties of soule and body:
and

and good Lord grant that I may love my kinred and neighbours, as Moses did love his Nation the Hebrews, with kindnesse and affability to all men, as he used to the daughters of Jethro.

Let the soule of thy servant know, that in the places of peace, quietnesse, and retirednesse from the eye of this world so full of vanity and pleasures, there art thou to be found, for in the desert behinde the mountain and neare Horeb thou wast with Moses.

O Lord, bring my soule from these worldly cares, afflictions, and temptations amongst which I live; and lead me with thy saving grace toward thy holy mountaine: with contemplations of holinesse and penitency for my sins, and there let me rest in thee and be freed from the thorny and scorching passages of this world.

As thou, O God, didst wonderfully appeare unto Moses in the Bush by a flame of fire which did not burne nor consume it: so I doe most humbly beseech thee, enter into the heart of thy

servant, and enflame it with holy love and Zeale towards thee : and enlighten it, O Lord, that it may discerne thy wonderfull goodnesse : and that I may have alwayes such a burning desire to serve thee, as no overflowings of the waters of this world may quench it : let me with Moses, put off my shooes of worldly thoughts, cares, and sinfull imaginations, when I shall presume to come before thee, for the place where thou art is holy : and places consecrated unto thee and thy service, in the assembly of Saints, are not to be prophaned by any kinde of unholy actions ; for we must worship towards thy holy temple, and enter into it with reverence ; for so, O Lord, thou didst command all thy people in all nations of the world.

Give me grace to obey thy good inspirations as Moses did obey thee, by going unto Pharaoh : Lord, let thy wonderfull works, that thou hast done and that I daily see, strengthen my faith and confidence in thee ; and not to distrust thy power and goodnesse, but that

I may resolutely goe on to serve thee with a blessed perseverance, untill my soule shall be delivered out of this Egyptian bondage, be freed from the taskmasters of afflictions, and the fleshpots of the pleasures of this world.

Moses was slow in speech, and doubtfull of himselfe, yet God did worke mightily by him. By his example let us master our fleshly opinions, and know that God hath his owne work; and not to judge of the defects of other men.

And good Lord, teach me to looke into my selfe, for if I have received that which others want, it is thy meere mercy and goodnesse: and as I ought alwayes to be thankfull for thy gifts, yet let me not be proud of them; for as thy goodnesse gives them, so thou canst take them away as thou plearest; for the foot of pride brings downe thy wrath upon us the chiefe of men; and though Moses had that defect, yet by thy power he did greater matters then either Absolon or Achitophel could bring to passe; for thou makest our speaking,

and hearing, and all our senses to serve thy commands; and my Reacemer made the dumbe to speake, and the lame to walke: as by thy great mercy thou hast delivered me from the Egyptian plagues which the hardnes of my heart hath deserved; so prepare me I do most humbly beseech thee, and make me ready to goe out of this Egypt of the world, and to be obedient unto my Leaders, and Governours, Moses and Aaron, in the midst of all perverseness and perverse men whomsoever.

In the darknesse of this world enlighten me, and as thou diddest send a distinct light to the children of Israel in Goshen; so enlighten, O Lord, my inward soule with the light of thy blessed spirit, to discerne thy wonderfull mercies towards me; and grant that I may praise thee for thy goodness, and obey thee as a man separate from all the world: prepare me, O God, to be ready for my passage to the Celestiall Countrey of eternitie as the Israelites were; with my loines girt in charitie,

my shooes on in mortification, and my staffe in confidence: sprinkle the posts and lintles of my heart with the hyssope of thy grace, and the precious blond of thy salvation; that I may be knowne to be thine, and be received into thy mercy when thou shalt come to visit me, and to bring me through the Red Sea of that dangerous passage to the heavenly Canaan of eternitie.

Keepe me at that time, O Lord, from distrust and diffidence; strengthen me in the narrow passage, betweene the two wals of that dangerous water of presumption and despaire, that I be not drowned with the Egyptians of this world, whose trust is in their chariots and not in thee; and whose hardnesse of heart and contempt of thee, brought them to destruction.

O Lord, be mercifull to my thirsty soule, and preserve me from murmuring against thee, thou which diedst upon the tree of the Crosse, take all bitterness from my soule, and quench my thirst with the holy water of thy grace,

and grant that I may cheerefully goe
on towards the land of promise.

Without thy continuall helpe how
fraile and perverse are we? as the re-
bellious Israelites ever murmuring and
repining against Moses and Aaron;
send therefore that heavenly Manna
unto me that may strengthen my soule
and preserve it unto thee in faith, and
obedience.

Thou knowest my frailty, O God, and
how feeble I am, as likewise my unruly
and unbridled conditions, my stubbornnes
and hardnesse of heart: therefore I doe
most humbly beseech thee for thy mercy
sake in Iesus Christ, with thy miracu-
lous and mercifull Rod of grace to
strike upon my stony heart, that from
that rock may ascend unto mine eyes a
fountaine of teares, with such a true
and perfect contrition as may come be-
fore thee, and by thy mercy my sinnes
may be washed away, and that I may
thirst no more after vanity.

O Lord, how weake is the arme of
the strongest man without thy help:
for

for Moses could not hold up his hand with the Rod without assistance from thee where Amalek fought with Israel, but Aaron and Hur assisted him.

I do most humbly beseech thee, in the fight that I have against the Amalek of sin and impiety : give me thy Rod of grace and strengthen me, and make me able to hold up my hands & heart unto thee, and in my weaknesse and distresse send me, O Lord, spirituall comforters, which may assist and strengthen my faith, that I may hold out untill the sunne of my age be set, and obtain victory over all my spirituall enemies.

With what wonderfull feare diddest thou, O Lord, deliver thy holy Commandements unto Moses, and with what reverence and feare did the children of Israel stand without the bounds of Mount Sinai; and onely Moses, Aaron, Nadab, Abihu, and seventy Elders of Israel went into the mountaine who worshipped afar off, onely Moses came neare the Lord.

Good Lord, make me to feare and tremble

tremble to break these thy holy commandments which thou diddest deliver with such circumstances of glory and terrour : and with thy children of Israel let me keepe without the bounds of mount Sinai as thou appointedst them, and out of all humane curiosity humbly waite to receive thy lawes from the hands of Moses, and the Prophets and Ministers of thy Church.

Keepe rash presumption from the soule of thy servant : for though Aaron, Nadab, and Abihu, and the seventy Elders were good and holy men, yet they kept their distance in their worship towards thee O God, and at the writing of the Law.

So good Lord, give me lowlinesse, to stand before thee without the bounds of Sinai, with such as are humble of heart, and there worship and waite thy leisure for what thou shalt command me by Moses, my spirituall guide, by whom I must be directed; for I must not be my owne director.

Without this continuall helpe of
thine,

shine, O Lord, and by thy Ministers and Shepherds thou appointest over us, how dangerously doth that Wolfe the devil assault and prevaile against this brittle and corrupt flesh of ours: for Moses being absent but for a few daies the people went a whoring after their owne inventions.

Into what extreme folly did they runne headlong even to worship a calfe, and to give that which was most precious unto them to make an idol, and their jewels to make a calfe: O Lord Jesus looke upon me, and helpe me, in this time of danger to my soule: how at this time doe the most of this world wherein I live go a whoring after their owne waies, as though neither Moses nor any Prophet were amongst the: how have they consumed the land, & given their jewels to raise up the idol of arrogancy and pride: and what doe we else but sit downe to eate and drink, and rise up to play: and no man mournes for the misery of the land. O Lord Jesus, strengthen my faith and believe in
this

this dangerous Sea wherein are so many rocks and quicksands, of Error and Innovations. Be thou my Pilot, and grant that I may steere a right course towards thee in this sea, so covered with the mists and fogges of Heresie and Schisme; that by a true faith I may arrive unto the harbour of my hoped for happinesse, and with speed send some in the spirit of Moses to us againe; and deliver us from the like punishment that fell upon the Israelites for that their sinne; and that peace may be in our Land, that thy Tabernacle, O Lord, may be raised up, and that we may worship towards it, every man with humilitie at the doore of his tent with the children of Israel so humbled and prostrate; and that we may doe as they did, give our selves to adorne the Ark of the Church wherein is the Arke of the Covenant, and reare it up with Moses in the solemnitie of spirituall and divine worship, for there is the glory of the Lord and of all Gods people.

O Lord,

O Lord, let me know that Aarons worship before thee in his robes of holinesse the ornaments of honour, the mitre and crowne, upon his knees humbly before thy Altar in the Sanctuary being according unto thine owne holy order, was more pleasing unto thee then the confusion of such who step up without order or ornament, spirituall or corporall into the Church, not so much as looking with reverence towards thy place of worship.

For doubtlesse, O Lord, thy Sonne and our Saviour the great example of humility, did come into this world to teach us humilitie, and that by his grace working in us humilitie, lowlinesse and devotion should encrease and continue in this world.

Therefore let me not, O Lord, with the proud spirituall Pharisees of these times, being blasted with boldnesse presume to step into thy house the place of worship but with reverence, and in imitation of thy children of Israel who worshipped

worshipped and wept at the doore of the Sanctuary.

O Lord, the children of Israel though they provoked thee unto anger by their murmuring distrusts and iniquities in their journeys, even ten times: when I looke into my selfe, O Lord, I finde and must needs confesse to my owne shame and confusion, that in this my pilgrimage I have exceeded them in impietie, both in number and degree: for indeed my sinnes are numberlesse, having murmured exceedingly in my journeys at the crosses of this world, as never considering from what hand they came, nor how justly I have deserved them: I have for most part of my time eaten, drunk, and rose up to play, and thirsted after the flesh-pots and pleasures of this world: I have neglected thy service and have not humbled my selfe before the doore of thy Sanctuarie to bewaile my sinnes as I ought to have done: the due obedience that I owe to my Superiours and Pastours of thy Church have I neglected,

lected, following mine owne inventions and opinions, and have wandered like a sheepe out of the fold, whereby I have fallen into by pathes and crooked waies; leaving that good way thou hast appointed: and thereby have drawne thy just displeasure upon me. O Lord, my God, standing in this sad and dangerous condition, give me grace truly to humble my selfe before thee: and as thou didst heare the prayers of Moses thy servant who mediated for thy children of Israel, and was mercifull unto them: So I doe most humbly beseech thee by the merits of thy Sonne and my Saviour Iesus Christ my Mediatour, for his sake be thou mercifull to me, and deliver me from finall destruction denounced against me.

How endlesse, O Lord, are our impieties, when we grow proud and stiffe-necked, and how rebellious then doe we grow against thee and thy Ministers whom under thee we should obey.

O Lord, deliver me thy servant from a rebellious spirit, and teach me,
not

not to spurne against them that thou hast appointed over me with Korah, Dathan and Abiram, so spitefull against Moses and Aaron thy Ministers, nor to cover my rebellious impietie with the specious cloake of holinesse as they did, when nothing was in their heart but ambition and desire to rule, and to bring that out of order which thou, O Lord, hadst established in Moses and Aaron.

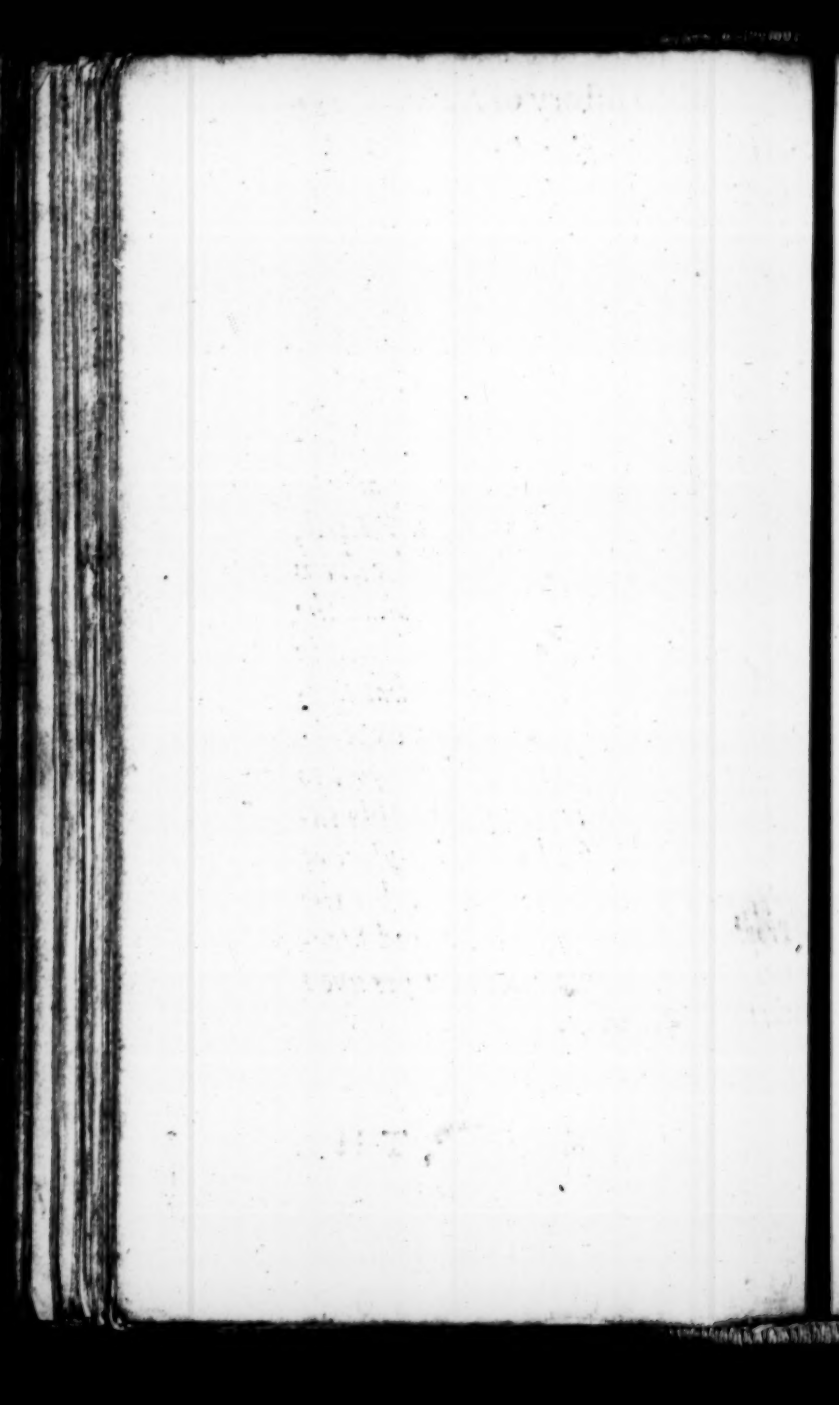
How wonderfull are thy judgements, O Lord, and how unsearchable are thy wayes! Let the example of these men, and the just and terrible punishment that fell upon them, make me feare to breake thy Ordinances, or disobey my Governours that thou hast appointed: for what are we, O Lord, in a headlesse government, and what mischief shall not betide us?

O Lord, preserve me from the fiery stings and punishments of that old serpent, which mine iniquities deserve, and in these afflictions that I may suffer for my sinnes, give me grace to look

up towards him that died for me upon the Crosse, that by his merits I may be healed, and praise thee for thy mercies, and live to goe in my pilgrimage by a true obedience unto thee : and that I may no more murmur against thee, nor be weary of the Manna of thy blessings: and O Lord, as Moses saw the Land of promise before his death, upon the top of the mountaine : so good Lord, raise up my thoughts, before I dye, from these earthly things to contemplate the eternity hereafter ; and give me a taste and faithfull apprehension of that heavenly Countrey which I doe expect ; that with joy of heart, and comfort to my soule, I may leave this earthly tabernacle, and ascend unto that place of happinesse where Moses and other thy Prophets, Apostles, Saints, and Martyrs sing praise unto thee that sits upon the throne for ever.

K

T H E





THE HISTORY of *Joshua*.



After the death of *Moses* Josh. i.
 God made choice of
Joshua the son of *Nun*
 to be his Champion,
 and to goe before the
 children of Israel : and *Joshua* com-
 manded the Officers to goe unto
 the Hoste amongst the people, and
 command them to prepare victuals
 and provision, within three dayes
 to passe over the river *Jordane* to-
 wards the land of *Canaan* : and *Jo-*
shua spake to the *Reubenites*, and to
 the *Gadites*, and to the halfe tribe
 of *Manasseh*, saying, You and yours
 are to possesse the land beyond *Jor-*
dane, but ye shall passe over before
 your brethren armed to helpe them
 until the Lord hath given your bre-
 thren

threen rest as formerly he hath given you : and they answered *Joshua*, saying, All that thou commandest us we will doe, and obey thee as we have done *Moses* : and whosoever shall not observe thy commands let him dye : onely be thou valiant.

And *Joshua* sent out two men as Spies to view the land, and they came unto Jericho, and lodged in the house of *Rahab* the harlot: which was told to the King of Jericho : and he sent unto *Rahab* to bring forth the men : but she hid them : and answered, they had been there, but she knew not who they were.

And in the evening the King sent out Scouts to pursue them: but *Rahab* had hid them in the top of her house, and covered them with the stalkes of flaxe : after the Scouts were gone out, she came unto the men, and said unto them : I know the Lord hath given you the land,
for

for terrors are fallen upon us : and the whole land are afraid of you, for we have heard how the Lord dried up the water of the red sea for you when you came out of *Egypt*, and what you did to the two Kings of the Amorites *Sihon* and *Og* whom you utterly destroyed ; and therefore your Lord is the true God of heaven, therefore in regard of my kindnesse unto you , shew kindnes unto my fathers house : and give me a token to save alive my father and my mother and my brethren and sisters and all they have : and they answered her, giue us safety, and when the Lord gives vs this Land we will deale kindly and lovingly with thee : and her house standing vpon the towne wall, she let them down by a cord : and bade them be gone to the mountaine and hide themselves three dayes vntill the scouts returne and then go their way ; & they said vnto her, that we may remember thy love

and our promise, when we come unto this place: tye this scarlet cord thou letst us down withall vnto thy window, and thou, thy father, thy mother brothers sisters and all they have shall be safe. But if any goe out of thy house at that time, let his bloud be vpon his owne head: for all shall be safe within: but if thou utter this to any we will be quit of our promise and oath: and they departed: and they did observe her counsell hiding themselves three dayes, and after came to *Joshua* and told him the state of things and of the feare of the Inhabitants about *Jericho*.

And *Joshua* hastened and came to Jordan with the children of Israel, and after three dayes the officers of the hoast commanded the people that when they see the Arke of the Covenant of the Lord remove, the Priests and Levites bearing it, they should remove and go after it, and to keepe a distance from it, to
know

know the way they must goe, and *Joshua* said unto the people sanctifie your selves, for to morrow the Lord will do wonders amongst you, and *Joshua* spake vnto the Priests to take up the Arke and go before the people, the which they did, and the Lord said vnto *Joshua* this day will I begin to magnifie thee in the sight of Israel, that they may know that as I was with *Moses*, so will I be with thee. Command the Priests that beare the Ark when they come to the brink of Iordan to stand still; and he said to the children of Israel hereby ye shall know that the living God is amongst you to driue out the heathen before you; behold the Arke of the Covenant even the Lord of all the earth passeth over before you into Iordan. Then the people removed from their tents to passe over Iordan, the Priests bearing the Ark of the covenant before them: and when they dipped their feet in the river, the water rose on a

heap and the people passed over dry over against Jericho, and when all the people were over, the Lord commanded *Josua* to take twelue men according to the tribes and command them to take out of the midst of Jordan where the Preists feet stood twelue stones and carry them ouer and leaue them where you shal lodge this night; the which *Josua* did accordingly, and they brought thē upon their shoulders, and left thē to be a sign to after ages that the water of Jordan was cut off before the Arke of the covenant of the Lord when it passed over, and the Arke stayd in Jordan vntill the people were passed over and that *Josua* had commanded twelve stones in the river of Jordan where the Priests had set their feet to be placed: but the children of Reuben and Gad and halfe the tribe of Manasseh passed over armed before the children of Israel unto the plaines of Jericho being about 40000. and
when

the Priests that bare the Ark of the Covenant were come out of Jordan, the water returned to his place: and those stones which they tooke out of Jordan did *Joshua* pitch in Gilgal for a token unto their childrens children that they came on dry land over Jordan as he did the red sea: that all the earth might know the power of God and feare him for ever.

And all the Kings of the Canaanites and the Amorites that dwelt thereabout, when they heard of this wonderfull worke were astonished, and their hearts failed them: and the Lord commanded *Joshua* to make sharpe kniues to circumcise the Israelites the second time, the which he did performe at the hill of foreskins, now all the people that came first out of *Egypt* were circumcised: but they that were borne by the way as they came out of *Egypt* them they had not circumcised vntill now: and they continued

tinued in the campe untill they were whole: and the children of Israel encamped in Gilgal, and kept the Passeover in the evening in the plaines of Jericho: and they did eate of the old corne of the land the morrow after the Passeover unleavened cakes and parched corne, and the Manna ceased; but they did eat of the fruit of the land of Canaan.

And *Joshua* coming towards Jericho, there stood a man over against him with his sword drawne in his hand, and *Joshua* went unto him and said, Art thou for us, or for our enemies, and he said, Nay, but as a Captaine of the hoste of the Lord am I now come: and *Joshua* fell on his face to the earth, and did worship, saying unto him, What saith my Lord unto his servant: and the Captaine of the Lords hoste said unto *Joshua*, Loose thy shooe from off thy foot, for the place

place whereon thou standest is holy: and *Joshua* did so.

Now *Joshua* straightly besieged Jericho, so that none could goe out or come in: and the Lord commanded *Joshua* with his army and 7. Priests to bear before the Ark 7. trumpets of Rams hornes, and the seventh day to compasse the city 7. times, and the Priests to blow the trumpets, and the people to shout with a great shout: and *Joshua* commanded them so to doe, and they did accordingly: and the seventh day they rose up early and compassed the City seven times, and at the seventh time when the Priests blew the trumpet *Joshua* commanded the people to shout for the Lord hath given you the City: and it shall be accursed, even it and all that is therein: onely *Rahab* the harlot shall live, she and all that are with her, because she hid our messengers: but let all the gold and silver, and vessels of brasse and iron be consecrated

consecrated to the Lord, they shall
 come into the treasury of the Lord.
 So when the Priests sounded the
 trumpets the people shouted, and
 the wals of Jericho fell flat downe
 and they tooke the City: and they
 utterly destroyed the City, and put
 them to the sword man and wo-
 man, young and old, oxe, sheepe,
 and asse; but *Joshua* sent the two
 spies unto *Rahabs* house, those men
 whom she had entertained: and
 they brought her safe forth of her
 house with her father and mother,
 her brethren and all she had, and her
 kinred, and left them in safety with-
 out the Campe of Israel, and they
 burnt the City: and *Rahab* lived
 long after amongst the Israelites:
 and *Joshua* cursed the man that
 should build Jericho againe: and
Joshua was famous throughout the
 land.

7. But the children of Israel com-
 mitted a trespasse in the accursed
 thing, even *Achan* one of the tribe
 of

of *Judah*, for which the anger of the Lord was kindled.

And *Joshua* sent spies from Jericho to Ai, to view the Countrey, and they viewed Ai: and they returned to *Joshua*, and told him, that in Ai were but few people. *Joshua* upon their report sent thither about three thousand men and they fled before the men of Ai, being mightily discomfited: the which did much dishearten the people of Israel: and *Joshua* rent his clothes, and fell to the earth upon his face before the Arke of the Lord untill the evening, he and all the Elders of Israel, and put dust upon their heads: and they did grieve exceedingly. And the Lord said unto *Joshua*, Get thee up, wherefore lyest thou thus upon thy face, Israel hath sinned and transgressed my Covenant, for they have taken of the accursed thing, they have stolen and dissembled; therefore could not the children of Israel stand before
their

their enemies, neither will I be with you any more, except ye destroy the accursed from you.

And the Lord commanded them to sanctifie the people against the next day, that the accursed thing may be taken from amongst them: and in the morning *Joshua* rose up early and brought Israel by their tribes: and the tribe of *Judah* was taken by lot, and every household of that tribe was examined, and *Achan* was found to have stolne the accursed thing: and *Joshua* coming to *Achan*, said unto him, *Achan* my sonne, give I pray thee, glory unto the Lord God of Israel, and make confession unto him; and tell me now what thou hast done, hide it not from me: And *Achan* confessed the fact, saying, I have sinned against the Lord God of Israel: for when I saw amongst the spoiles a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight,

weight, I tooke and hid them in my tent: and *Joshua* presently sent for them, and being brought unto him, and before the children of Israel, he laid them before the Lord, and *Joshua* and all Israel with him brought *Achan*, the silver and the gold, and the Babylonish garment, his sonnes and daughters, his oxen and his asses, his sheepe, and his tent, and all that he had unto the valley of Achor, and all Israel stoned him with stones and after burnt them; and raised over him a heape of stones, so the Lord turned from his fierce anger.

And the Lord commanded *Jo-* Josh. 8.
shua to go a second time to Ai, with a great army: and he chose thirty thousand of the most valiant men, giving them directions what to doe and sent them away by night, commanding them to lye in ambush neare the City of Ai: and they lay before Bethel and Ai: and *Joshua* rose early in the morning, and with
all

all the Elders of Israel, and a great strength he marched towards Ai and drew near the City : and when the King of Ai saw it, hastily came forth with his whole strength to give battell to Israel : but he knew not of the ambush : and *Joshua* and all Israel seemed to fly before them: and the whole strength of Ai and Bethel pursued them towards the wilderness : then they which were in ambush speedily made towards the City, and took it : and instantly set it on fire.

The men of Ai looking back and seeing their City on fire they were astonished and disheartened : and being scattered and in disorder, *Joshua* and his army fell upon them one way, and they that tooke Ai issued out another way, and so cut them off every man : and they took the King of Ai alive and brought him to *Joshua* : and the Israelites returning to Ai put all within it to the sword ; so there fell that day of
men

men and women twelve thousand. And *Joshua* burnt Ai downe to the ground; and the King of Ai he hanged upon a tree: and after the Sunne was down commanded to take him downe, and his carkasse to be cast at the entry of the gate of the City, and raised thereon a great heape of stones.

And *Joshua* built an Altar unto the Lord God of Israel in mount Eball, as *Moses* had commanded, and there they offered sacrifice, and writ the Law of *Moses* upon the stones: and there the Arke of the covenant being brought, all Israel and the Elders, Officers, and Judges stood before it, and before the Priests and Levites that bare it: and the whole Law was read unto them.

And when all the Kings on this side Jordane heard of these things, they joyned together to fight with *Joshua*: but the Gibeonites had
L heard

heard what they had done to Jericho and Ai; they cunningly came unto *Joshua* in poore habite and great humiliation unto the campe at Gilgal: and there made their peace with *Joshua* and the Princes of the Congregation who sware unto them. But after the Princes finding they had deceived them, for their oath sake they would not destroy them: and *Joshua* called them before him, and said, Wherefore have you beguiled us, saying, you dwell a farre off when ye dwell among us? for this deceit ye shall be bondmen and hewers of wood and drawers of water for the house of my God: and they said, It was told us that *Moses* commanded we should be wholly destroyed, therefore we were afraid and did this thing, and doe with us as thou pleasest: and *Joshua* saved their lives, and made them hewers of wood and drawers of water for the
congre-

congregation, and for the altar of the Lord; and so they did continue to doe.

Now the King of Jerusalem and Josh. 10.
the other Kings understanding that the Gibeonites had made peace with Israel; and Gibeon being a great City they feared greatly; therefore five Kings and all the strength they could make came and encamped before Gibeon, they of the City having made their peace with *Joshua*, sent presently for aid unto him: then presently *Joshua* marched with a mighty army from Gilgal toward Gibeon all night, and falling suddenly upon them gave them a great defeate: and flying before Israel the Lord cast great stones from heaven upon them, and kil'd more of them then the sword, and the Sunne and Moone stood still that day, untill the people had destroyed their enemies: and *Joshua* and all Israel returned to Gilgal; but the five Kings fled and

hid them in a cave : afterwards *Joshua* commanded they should bee brought forth, then *Joshua* called for all the men of Israel, and said unto the Captaines, Come neare and put your feet upon the necks of these Kings, and they did so : and after *Joshua* commanded them to be hanged upon five trees, and there they did hang untill the evening : and being taken down, *Joshua* commanded they should be cast into the cave where they were found and laid great stones to the caves mouth : and *Joshua* conquered all the Countrey and put them to the sword : for the Lord God of Israel fought for Israel : and *Joshua* returned and all Israel with him unto the campe to Gilgal.

Joth. II.

After this *Jabin* King of Hazar, *Jobab* King of Madon, and all the Kings north of the mountaines, gathered themselves together and raised a marvellous great host : and pitched themselves together by the waters

waters of Merom to fight against Israel: and *Joshua* came and all his people of war with him, and came suddenly upon them by the waters of Merom, and put them to a very great slaughter, and chased them unto great Zidon and Mizpeh, houghing their horses, and burning their chariots: and *Joshua* returned and took Hazor and kill'd the King thereof, and did all things as the Lord commanded *Moses* his servant, so did *Moses* command *Joshua*, and so did *Joshua*.

So *Joshua* took the whole land Jesh. 13. according to all that the Lord said unto *Moses*: and *Joshua* gave it for an inheritance unto Israel, according to their divisions by their tribes: and the land rested from warre, *chap. 18*. And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there for the land was subdued before them.

Josh. 15. And the Lord appointed them by *Joshua* Cities of refuge, that he that killeth a man unawares and unwittingly may flee thither for refuge, and coming to that Citie he shall stand at the entering of the gate of the Citie, and declare his cause to the Elders of that Citie, and they shall receive him in: and if he be followed thither they shall not deliver him back, because he did the act unwittingly and hated him not before time.

And they appointed Kedesh in Gallole in mount Nepthale, and Shechem in mount Ephraim, and Hebron in the mountaine of Judah: and on the other side Jordan by Jericho Bezer in the wilderness out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan out of the tribe of Manasseh.

These were the Cities appointed for all the children of Israel, and for the strangers that sojourned among

mong them, that whosoever killeth any person at unawares may flee thither, and not die by the avenger of blood untill he stand before the congregation.

Now after the land was conquered, and every tribe settled in their severall divisions.

Joshua called for the Reubenites, the Gadites, and the halfe tribe of Manasseh, and commended them for their valour, and obedience to the Commandment of their Lord: and said unto them, Now the Lord hath given rest unto your brethren, returne you unto the land of your possession which *Moses* the servant of God gave you on the other side of Jordane, but be carefull to doe the commandements and the Law which *Moses* gave you, and love the Lord your God and serve him with all your heart, and with all your soules; so *Joshua* blessed them and sent them away, and they departed from the children of Israel out of Shiloh:

Josh. 22. Shiloh: to go unto Gilead the land of their possession formerly by the hand of *Moses*, and when they came to the borders of Jordan, there they built an altar by Jordan, and when the children of Israel heard thereof they gathered themselves together at Shiloh to goe and warre against them, and they sent unto them *Phineas* the sonne of *Eleazar* the Priest, and with him ten Princes of each tribe of Israel one, and coming unto the children of *Reuben*, *Gad* and *Manasseh* unto Gilead, and said unto them, Thus saith the congregation of the Lord: What trespasse is this that ye have committed against the God of Israel, to turne away from following the Lord in that ye have built you an altar? Is the iniquitie of Peor too little for us, from which we are not cleansed untill this day although there was a plague in the congregation of the Lord? if the Land you possesse be uncleane then come over to us where

where the tabernacle dwelleth and take possessions amongst us, but rebell not against the Lord, nor rebell against us in building you an altar beside the Altar of the Lord our God. Did not Achan commit a sinne in the accursed thing, and wrath fel on all the congegation of Israel, and that man perished not alone in his iniquitie? then the children of Reuben, Gad and Manasse answered them: The Lord God of gods, The Lord God of gods, and Israel shall know that this is no rebellion in building this altar: being not intended to offer thereon burnt offerings, or meate offerings, or peace offerings thereon; but onely our reason was to set up a monument for feare of the time to come, that your children might speake to our children, What have you to do with the Lord God of Israel? because the river Jordan hath divided us, and so your children make our children cease from fearing

fearing the Lord: and therefore we raised that altar, not for burnt-offerings, but that it may be a witnesse betweene us and you and our generations after us, that we may doe the service of the Lord before him with our burnt offerings and with our sacrifices, and with our peace offerings that your children may not say to our children in time to come, Ye have no part in the Lord, and therefore this altar we have made is a witnesse unto you and to your children hereafter.

God forbid that we should have any altar but that Altar of the Lord our God that is before the tabernacle: and when Phineas the Priest, the Princes of the congregation, and the Elders of Israel heard this from them, Phineas said unto them, This day we perceive that the Lord is among us because ye have not committed this trespassse against the Lord: and they returned unto the land of Canaan unto the children
of

of Israel, and they all rejoyced and blessed God, and the children of Reuben, Gad and Manasseh, called the altar *Ed*, as a witnesse betweene the Lord and them: and after that God gave rest unto Israel from their enemies round about.

And *Joshua* waxen old, called for Josh. 23.
all Israel and for their Elders, for their heads, and for their Judges, and told them of all things the Lord had done for them, and what the Lord would doe if they served him: counselling them to be valiant and couragious, and to keepe the Law delivered by *Moses*, and not to turne neither to the right hand nor to the left, nor to leane to the gods of the heathens: nor to sweare by them, or make marriages with them, if they did so, that they would be snares and traps unto them and thorns in their eyes untill they perished from off the good land the Lord had given them.

And

And he said, I am going the way of all the earth, and you know nothing hath failed you that the Lord promised you: but if you transgresse the Covenant of the Lord your God, and serve other gods and bow your selves to them, then shall the anger of the Lord be kindled against you, and ye shall perish from the land.

And *Joshua* againe gathered all the tribes of Israel to Shichem and called for all the Elders of Israel, and they presented themselves before God, and *Joshua* told them of all the good things that the Lord had done to the children of Israel from *Abraham*, *Isaac*, and *Jacob* to that time. And the people said, they would serve no other gods then the God that brought them and their fathers out the land of Egypt from the house of bondage, and which did those great things in their sight, and preserved them in all their waies: and after much
perswa-

perswasions of *Joshua* unto the people to serve the Lord: he made a covenant with them that day, and set them a Statute and an Ordinance in Shechem, & *Joshua* wrote it in the book of the law of God, and took a great stone and set it up there under an oke that was by the Sanctuary of the Lord: so *Joshua* let the people depart every man to his inheritace, and after he departed to his fathers, being one hundred and ten yeares old: and they *Josh. 24.* buried him in the border of his inheritance in Timnah-Serah which is in mount Ephraim.

MEDI-



MEDITATIONS

upon the History
of Joshua.

O Lord, thou art gracious unto thine Inheritance, for though thou diddest take thy servant Moses to his fathers, yet thou diddest not leave thy children of Israel destitute and without a Leader to go before them, but sent them Joshua thy servant to be their captaine and defender.

This is, thy goodnesse, O Lord, still from time to time to be a preserver of thy people whom thou hast chosen, and this mercy of thy speciall providence and love, extended it selfe, O God, not onely to thy children of Israel, but to thy holy Church militant here upon earth, and likewise to us most miserable sinners by thy continuall providence over us; How often, O Lord, hast thou delivered

delivered me the sonne of thy hand-
maide, from time to time, and raised
me helpers and preservers: I have
found these thy mercies, and let the
due consideration of them, enter into
the closet of my heart, and there rest by
a blessed remembrance of them, never
to be forgotten: and grant that I may
humble my selfe before thee with all
due thankfulnessse and obedience to
serve thee, and thou, O God, which
continuedst thy mercy unto thy servant
Joshuah and the children of Israel,
continue thy good mercies unto me, di-
rect and guide me over this Jordan of
danger, that I be not drowned in sinne,
and grant that I may rightly and truly
follow my guides, and the Arke of thy
holy Covenant, by an humble and true
distance, directly to follow their feete,
lest I fall into the crooked by-pathes, of
my owne inventions, and as thy chil-
dren of Israel, after their deliverance
over Jordan did shew their thankful-
nesse, by picking up stones at Gilgall,
so fix and pitch in my heart, O Lord,
some

*some Sacred monuments of praise and
 thanksgiving for my redemption from
 the deep waters of pride and mischief :
 and circuncise thou my corrupted
 heart, and so cleanse and purge me,
 that I may be made fit to fight against
 sinne and Satan, and the Jericho of
 this inconstant world, and grant that I
 may keepe a holy passcover here in the
 plaines of my pilgrimage, before I ap-
 proach before the wals of Jericho to
 conquer the lusts and vanities thereof :
 let my soule know, O Lord, that the
 Princes of darknesse will rise up against
 me to destroy my soule, (as the Cana-
 anites and the Amorites did rise a-
 gainst Joshua) and therefore arme me
 with thy shield of faith, and strengthen
 me with the helmet of salvation : and
 as the Reubenites, the Gadites, and the
 halfe tribe of Manasseh did goe before
 the children of Israel towards Jericho,
 so let thy blessed Angels, O Lord, goe
 before me in this my passage of life and
 danger of sinne : and let the enemies
 of my soule be astonished and in feare*

as they were before the children of Israel: and as thy holy Army, O Lord, did goe by thy command seven times about Jericho with such solemnities as thou didst appoint, and by thy wonderfull mercy, the wals of Jericho fell downe, and the city was destroyed by fire: so give me thy servant grace to obey thee as thou commandest, though it please not my sense, and to imitate thy holy Prophet David, to worship thee seven times a day, and to obey and serve thee in those things, and in that way, as thou by thy holy word, and the Church of Christ commands me, though it seeme contrary to mine owne unruly fancy, conceit, and opinion; that by thy mercy and my obedience, the stony wals of my wilfulnesse and iniquity may fall downe in me, and thy divine fire may consume all the drosse of my inward and sinfull soule; and as Rahab the harlot, though a sinfull woman, was the instrument of safety, to the spies sent by Joshua to view Jericho; and by her was discovered the
feares

fears of that countrey and people, which charity and hospitality of hers proved afterwards the saving of her selfe, her kinred, and all that she had; so by this example let me know, O Lord, that thou canst worke good out of evil, for the good of thy servants, and them that go forward to serve thee in the obedience of thy commands.

And good Lord, by this let me know, and discern, the great reward thou preparest for them that doe the workes of charity, and what a buckler and defence it is unto them, in the time of danger when the judgement and strength of man is feeble. for O Lord, it is thy promise to reward the works of mercy: furthermore, good Lord, keepe covetousnesse, pride, and dissembling from the soule of thy servant; let not the Babylonish garment of pride take hold on me, nor let me encline to the wedge of gold to infatuate my understanding, thereby to draw me from my obedience to that which thou commandedst; then shall I avoid the punish-

ment due unto disobedience, & the hurt
& danger which may redound unto thy
Israel my brethren; good Lord, when I
shall fall, raise me up with true re-
pentance, and let me lie in wait by all
prudent and carefull wayes in an holy
ambush, to destroy and entrap these men
of Ai, the enemies of my soule; and
after thy deliverance of me, and the
forgivenesse of my former offences,
build in my heart an altar of thankes-
giving to sacrifice my soule unto thee
and praise thee in the presence of the
Ark of thy Covenant before all the
Elders of thy Church; and if in this
my spirituall progresse, I shall meete
with any people of bad deservings, give
me grace to beare with their infirmi-
ties, and to keep my Covenant and pro-
mise with them, and to helpe them in
their distresse, as Joshua did deliver
the Gibeonites, because of his oath that
he sware unto them; and good Lord,
helpe and assist me in the continuall
conflicts of this world, of so much dan-
ger and trouble to my soule: helpe me

at the waters of Merom, from the conflicts that there I may suffer, by the grand opposers of my hoped for happiness, and for my deliverance I may give thanks unto thee, and serve thee, in that thy tabernacle of Shiloh which is the house of God.

- Lord, by thy mercy give me the benefit and comfort of thy Cities of refuge, that by my sinnes of ignorance and weakenesse, I may not fall into thy hands of Justice, but may be received unto mercy: and give me grace, O Lord, to be thankfull and well contented with that portion of livelihood, which thou hast appointed for me, amongst the tribes thy servants, in this Israel wherein I live: give me grace to follow and obey the counsels of my spirituall governours, and have a venerable regard to their commands, as the good Israelites had, to the last counsels of Joshua, and so good Lord, living in the true obedience of thee, I

166 Meditations upon, &c.

*may depart this transitory life in thy
blessed feare and favour, even for
Jesus Christ his sake, my
onely hope, my captain
and deliverer.*

Amen.

* *
*

T H È

THE HISTORY of DEBORAH:



Now after the death of *Joshuah* and *Ehud*, the children of Israel did that which was evill in the sight of the Lord; for which their sins the Lord sold them into the hands of *Jabin*, King of *Canaan*, the Captaine of whose host was *Sisera*, who oppressed them exceedingly, even for twenty yeares. At which time *Deborah* the Prophetesse, Wife unto *Lapidoth*, judged Israel, who then dwelt under a Palme-tree, between *Ramah* and *Bethel*, in *Mount-Ephraim*, to whom the people came up for judgement, who in their distresse cryed unto
[m] the

[188] The Answer of Deborah.

the Lord: and the people coming thus unto her: she sent for Barak, the sonne of Abinoam out of Kadesh-Nephtali: who coming to her, shee told how the Lord had commanded he should take with him ten thousand men of the children of Nephtali and Zebulon, and goe towards mount-Tabor, saying to him likewise, how the Lord would bring Sisra with all his Army to the River Kishon, and deliuer them into his hands: but he answered, that except she would goe with him herself, he would not goe: to whom shee replied, I will surely goe with thee: but the journey thou takest shall not bee to thine honour, for the Lord shall sell Sisra into the hand of a Woman: So she arose, and went with Barak, to Kadesh, they having with them ten thousand men of Zebulon and Naphtali, who after marched to Mount-Tabor.

The History of Deborah. [169]

Now it was that *Heber* the Kenite, the father in law of *Moses*, had sever'd himselfe from the Kenites, and pitched his Tent neere *Kadesh*. And they shewed *Sisera* how *Barak* was gone up to Mount *Tabor*; whereupon hee gathered all his strength together, even nine hundred chariots of Iron, and great store of people gathered from *Harosheth* unto the River *Kishon*, of which *Deborah* hearing, shee bade *Barak* to rise and goe against *Sisera*, saying that the Lord was gone before, and how *Sisera* should be destroyed.

So *Barak* marched down from Mount *Tabor* with the ten thousand men, and by the help of the Lord hee discomfited *Sisera* and all his host, pursuing and killing them, leaving not a man; at which time *Sisera* leaving his Chariot, fled on his feet, and came to the Tent of *Jael* the Wife of *Heber*

[m a]

the

the Kenite; for there was peace then between *Tabin* & the house of *Heber*.

Now *Sisera* comming towards the Tent, *Jael* came out to meete him, who said unto him, turn in my Lord, turne in to me, feare not. So hee went in, and she covered him with a mantle: but he being athirst, desired of her a little water, but she having a bottle of milk, gave him that to drink.

And then he said to her, stand at the doore, and if any enquire if any man be here, say no: so he lay down to sleep, she covering of him.

Now whiles he was sleeping and weary, she took a naile of the Tent, and a hammer, and comming softly unto him, smote the naile into his Temples, fastning of him to the ground, and so he dyed.

At which instant *Barak* pursuing of *Sisera*, and comming towards

The History of Deborah. [171]

wards the Tent, *Jaël* came out to meet him, saying, come in, and I will shew thee the man whom thou seekest : so hee came in and found *Sisera* dead, the naile being in his Temples.

So God subdued on that day *Jabin* King of Canaan before the children of *Israel*.

PRAYERS

The ... of ...
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PRAYERS

upon the History of

DEBORAH.

How unhappy are wee by our
 inbred corruption; like
 these the children of Isra-
 el, who still was relapsing
 from the service of their Creator,
 and Preserver, even before, in, and
 since their forty yeares journey to-
 wards that land of Promise. And
 now at this very time, being growne
 so high in iniquity, as for their due
 punishment, the Lord sold them to
 the King of Canaan, who persecuted
 them for twenty yeares; such is the
 reward of sin, and so just is the Lord
 in his judgment against sinners.

O Lord let me to know, that when
 we do wickedly, that thy justice lies

[m 4]

at

at our doors, and how thy wrath will break in upon us. And if with Judas we betray the sincerity of plainnesse in our heart towards thee, with the deceitfull kisse of hypocrisie, and sell thee, and in thee, our selves, to commit wickednesse in thy sight.

Most justly maist thou deale with us as thou diddest with Israel, when they were sold by the King of Canaan.

Therefore O Lord deliver me from this most dangerous merchandizing with sin, lest I become Bankrupt by mine iniquity, and so come short of paying my duty and service unto thee, thereby to be cast into the gaole of thy displeasure: and by the losse of thy favour and grace, be sold as a slave to sin, & partake with the punishment so due for such a dismall debt; not only for twenty years with Israel, but even for Eternity with such who have not known thee.

O Lord in the most dangerous distresse of my soule, by reason of sinne, give mee grace to call timely unto thee,

The History of Deborah. [173]

thee, yea to come unto thee thou Supreme Judge of Israel, even thou which dwellest between the Cherubims, and sits under the Palm tree thy blessed seat of mercie.

Look upon my distresse, and deliver me from this sinne, and that punishment that I so justly deserve for mine iniquity, and deliver me from the powerfull enemy of my soul, who seekes to corrupt & destroy me, either from the truth or power of thy word, like Barak, whose confidence was more in a fraile woman, Deborah, by her presence, then in thy promises who art omnipotent.

Bring mee with the strength of thy grace to the holy mountaine of thy power and saving health, strengthen my faith and confidence in thee, to fight against this proud Sisera of sin my capitall enemy, and send thy might from this thy holy mountaine of Tabor, that by thy power & grace I may be made able to overbrow and defeat all the disturbers of my soules health,

hazab, who lies so strongly in wait to destroy me, with such worldly advantages by their River of Kishon.

Dissipate all the designs O Lord of all my spirituall enemies, let them flie before thy wrath as Sisera did to the Tent of Jael, and there let them perish in the snares of their own intended mischiefs to the innocent.

Retaine in mee a harmlesse and a pure conscience, so shall I lie downe with safety, and rest under thy happy protection, with security to my soule, and escape the like judgement that fell upon Sisera, which is the reward of presumptuous and unrepentant sinners.

And for thy mercies let me praise thee, & in the innocency of a sincere soule, for ever to serve and obey thee, untill I shall be freed from this spirituall warfare here, and be made happy to rejoyce with thee in that happinesse and blasse of eternitie hereafter.

And let me magnifie thy Name with Deborah and Barak, saying with them, Praise

The History of Deborah. [175]

Praise yee the Lord for thea- Judg. 5.
venging of Israel; heare O ye
Kings, give eare O ye Princes, I,
even I will sing unto the Lord; I
will sing praise unto the Lord
God of *Israel*.

The mountaines melted from
before the Lord, even that *Sinai*
from before the Lord God of
Israel.

My heart is towards the Go-
vernours of *Israel*, that offered
themselves willingly among the
people, blesse ye the Lord.

Awake, awake, *Deborah*, awake
awake, utter a song. Arise *Barak*,
and lead thy Captivity cap-
tive, thou son of *Abinoam*.

The river of *Kisbō* swept them
way, that ancient River, that Ri-
ver of *Kisbon*. O my soule thou
hast trodden down strength.

So let all thine enemies perish
O Lord: but let them that love
him be as the Sun, when he goeth
forth in his might.

THE

these things were done
 unto the Lord

THE

HISTORY OF

RUTH.

IN

the time that the

Judges ruled in Israel

there was a Dearth in the

Land, upon which Elimelech of

Bethlehem Judah went to sojourn

in the Countrey of Moab, with

his Wife Naomi, with their two

sonnes, where continuing a while

Elimelech died, and she remained

with her sonnes, who tooke their

Wives of the Moabites, the one

was named Orpah the other Ruth,

who lived thereabout ten yeares,

where both these sonnes died af-

ter whose death Naomi hearing

the Lord had given them bread

in her owne Countrey, thither

shee

shee returned, with her two
 Daughters in Law into the Land
 of Judah, then Naomi perswaded
 these her two Daughters in Law,
 to return to their own Mothers
 houses, desiring the Lord would
 shew the like favour to them, as
 they had done to the Dead, and
 to her; wishing them comfort in
 the house of their husbands, and
 when shee had kissed them they
 wept: But they desired still to
 continue with her, to whom shee
 answered, turne again my daugh-
 ters, for I shall have no more
 hopes to be your husbands, and
 pleaded much with them to re-
 turn, so Orpah departed, but Ruth
 staid with her: but still Naomi
 perswaded Ruth to goe, but Ruth
 told her whither she did goe she
 would goe, and where she dwell
 she would dwell, saying more-
 over, thy people shall be my peo-
 ple, and thy God my God, where
 thou diest I will die, and there
 will

will I be buried, the Lord doe for
to me and more also, it ought but
death part thee and me; So when
Naomi saw her love & steadfast-
nesse, she brought her along with
her to Bethlehem, and it was in the
beginning of Barly Harvest,
where Naomis deceased husband
had a Kinsman of great power,
whose name was Boaz. ON THE 10TH
Now Ruth desired her Mother
in Law, that she might goe with
others to gleane, who giving of
her leave, she went and gleaned
after the Reapers; and it hap-
pened to be in the field of Boaz,
who coming from Bethlehem, he
said to the Reapers, the Lord be
with you, and they bad the Lord
blesse him, and hee seeing Ruth,
he asked the servant, that over-
see the reapers, who she was, who
told him she was the Moabish
Maide that came with Naomi,
and how shee desired to gleane
there. ON THE 11TH

Then

Let the history of Ruth. [186]
¶ Then said Boaz unto Ruth, thy
daughter goe not into any other
feld, but abide by my Maides, go
after them. I have charged the
servants that they touch thee
not. When thou art a thirst drink
in the well the servants have, then
she fell on her face, and bowed
to the ground, and said unto him
how have I found favour in thine
eyes: this thou shouldest know
me, seeing I am a stranger. But
he told her he heard what she
was, and what she had done for
her Mother in Law, having left
her Father, Mother, and her
Country, to come amongst
strangers: so the Lord recom-
pence thy worke, and a full re-
ward be given thee of the Lord
God of Israel, under whose wings
thou art come to trust: then she
said let me finde favour in thy
sight my Lord, for thou hast
comforted me.

Then Boaz bad her come at
meale.

meal-times to eate bread, and so shee sat by the Reapers, and hee reached her parched Corne and she did eate, and he commanded she should gleane amongst the sheaves; and so returning in the Evening with plenty to her Mother in Law, shee asked her with whome she did gleane, who told her it was in the Field of *Boaz*, then said *Naomi*, blessed be the Lord for hee ceaseth not to doe good, to the living and to the dead, telling *Ruth* hee was of her husbands kindred, & did wish her not to gleane in any other place, but with the Maides of *Boaz*.

Now *Naomi* did love *Ruth*, exceedingly she finding her goodnesse, and constancy, and said unto her, shall not I seek rest for thee my Daughter, that thou maiest prosper, saying is not *Boaz* our Kinsman, and this night hee winnoeth Barly, wash and anoint thy selfe, and put on thy

Ruth 3.

[n]

Rai-

[183] *The History of Ruth.*

Raiment, and get thee down thither, & let him not know of thee untill hee have left eating, and drinking, and when he shall sleep mark where he lyeth downe, and uncover the place of his feete, & lie thee down, and hee shall tell thee what thou shalt doe. And *Ruth* did according to her directions. Now when *Boaz* had eat, drunk, and cheared his heart, he lay down by the heap of corn, & she came softly, and uncovering his feet, lay downe: and he awaking about midnight, and feeling one, he was affraid. Then he said, who art thou; she answered, *Ruth* thy hand-maid, spread therefore the wing of thy garment over me for thou art the Kinsman. Then said hee, Blessed be thou of the Lord my daughter, thou hast shewed more goodnesse in the latter end then at the beginning, inasmuch as thou followedst not young men, were they poore or rich.

The History of Ruth. [183]

rich. And now my daughter fear not, I will doe what thou requir-
est, for all the City of my peo-
ple know thee, that thou art a
vertuous woman. Telling her,
that true it was, he was her kins-
man: but there was one nearer,
so bade her lye there all night:
and if in the morning hee would
doe the duty of a Kinsman, to
marry her, well and good: but if
he would not, he would then doe
the duty of a Kinsman himsele:
So she lying at his feet untill the
morning, the aforesaid early, he de-
siring that none should know
that any woman had been there:
so he calling for her sheet, giving
her six measures of barley, and
returning to the Citie, she came
to her Mother in law, and gave
her the corne, telling her all the
passages betweene Boaz and her
selfe. So shee bade *Ruth* sit still
untill shee heard further of the
thing, telling her how hee would

[184] *The History of Ruth.*

not rest untill the thing were done.

Ruth 4. Then without delay, *Boaz* went up to the gate of the City, to whom came this Kinsman named, to *Ruth*, *Boaz* desiring him to sit down; likewise ten Elders of the City came and sate downe with them. Then said *Boaz* to this Kinsman, *Naomi* is come out of the country of *Moab*, who will sell a parcell of land that was our brother *Elemelicks*, and so proffered it unto him, being of nearest in kindred, to redeem it, before them Elders. If he would not, that himselfe being the next, he would. Then he said he would redeem it. Then said *Boaz*, if thou buyest it of *Naomi*, thou must also buy it of *Ruth* the *Moabitiss*, the wife of the dead, to stirre up the name of the dead upon his inheritance; the which this Kinsman refused, saying, if hee did so, he should destroy his owne, and so

The History of Jacob. [185]

so put off that his right to *Boaz*, and to confirme it according to the custome, then he put off his shooe, and gave it to him, which confirmed the agreement.

Then *Boaz* called them all to witnesse of this contract, wherein he likewise did buy *Ruth* the Wife of *Mablon* to be his Wife, to stir up the name of the dead. All which the Elders did witnes, who prayed unto God that *Ruth* might be to him like *Rachel* and *Leah*, which two did build the house of *Israel*, and that he might be famous in *Bethlehem*, and that by the seede of *Ruth*, his house might be like *Pharez*, whom *Thamer* bare unto *Judah*.

So *Boaz* took *Ruth* to his wife, and the Lord gave her a son: and the women said to *Naomi*, blessed be the Lord, which hath not left thee this day without a kinsman. And his name shall be continued in *Israel*, and this shall bring
[n 3] thy


[186] *The History of Ruth.*

thy life again, and cherish thine old age ; for thy daughter in law which loveth thee hath born unto him, & she is better unto thee then seven sons.

And *Naomi* tooke the child, and laid it in her lap, and became nurse unto it , and the women gave it a name, calling it *Obed*, which after was the father of *Ishai* , the father of *David* the King.

PRAYERS

PRAYERS UPON THE
History of RUTH.

 Lord, in the prosperities & adversities of this world, thou hast thy waies of mercie unto us, as it befell unto the children of Israel, even in their famines, what blessings diddest thou give the, by their perigrinations into other Lands : and how diddest thou from time to time, not only provide for their bodily sustinance, but likewise for their spirituall welfare, both in Egypt and other places.

And O Lord, no less was thy extraordinary mercy unto Naomi, by her journey in the time of famine unto Moab, with her husband and children, whom though by the course of nature death deprived her of the, yet thou diddest raise up unto her a most happy daughter in law, even Ruth.

O Lord, this is the generall cur-

[188] Prayers upon

rent of thy continuall mercy unto us,
and nothing makes us so unhappy as
the want of the sight & considerati-
on of that which daily befalls us,
through the course of our fraile life.
Therefore open thou mine eyes that I
may see these thy mercies unto me, &
for ever praise thee for thy goodness.

The constant resolution and chari-
ty of Ruth unto her Mother in law
is for our imitation, as the very true
example of love and pittty, it being
the more full of goodness and rarity,
they being of two severall Nations
and Religions.

O Lord, give me such happy love
and pittty as was in this thy servant
Ruth with her resolution in the pur-
sute of all good things, which may
tend to thy glory and worship; let no
worldly perswasions or reasons draw
me from my way to Bethlehem, in
the land of thy promised happinesse:
but with the good and vertuous, let
me follow their steps, as Ruth did
Naomi, that thou their God mayst be
my

the History of Ruth. [189]

my God, and that I may turne from my worldly and Moabitish affections, & attain to the happy serving of thee in Judah; so shall I live and dye amongst the righteous, by this thy mercie and help unto my weakenesse. And as nothing but death could part Ruth from Naomi, so good Lord, let my soule so love and feare thee, as to my last breath my hope, comfort and confidence may rest in thee alone, & undividable.

O Lord furnish me with such happines as was in Ruth, by her charity and humble deportment; for which as thy blessing was upon this thy own gift of mercy unto her: so she had the happinesse of a good esteem in the world, shee being so full of modesty and vertue.

Give me O Lord such piety as may bee pleasing unto thee, with such humility & harmles; courtesie, as may gaine the love and good opinion of my neighbours.

O Lord grant unto mee such perfect friendship with my friend, as was between Naomi & Ruth, with such loving and plain intentions: so by thy goodnesse and
mercies

[190] Prayers upon

mercie shall I enjoy such love, comfort, & content as was between them to their dying daies.

O Lord, all thy works are so full of wonder, as wee cannot sufficiently admire them, as it was by thy providēce to bring Ruth unto Judah, not only through so many stops, by confirming her good purpose: so now, so strangely to bring her to glean in the field of Boaz, whereby such a happineſſ did befall her, not only for worldly respects, but likewise even in a heavenly happineſſ, by the marriage and issue she had by Boaz.

O Lord my God, my ingratitude would cast me even into hell without recovery, if I should not for ever most thankfully acknowledg thy many mercies & deliverances unto me, not only in my temporall preservations & blessings, but thou hast brought me into the field of thy plentifull goodness, to the bottles of comfort, and the sheaves of thy strength and saving grace, shewing me all thy blessings, to strengthen my confidence in thee, and bought mee at a dearer rate then Boaz paid for Ruth.

Boaz

the History of Ruth. [191]

Boaz comming into the field amongst the reapers, said to them, the Lord be with you: & they answering, the Lord blesse thee. Admirable and exemplary was the goodnesse and plainnesse of the hearts of our Ancestors, whose blessings was one upon another: & by such their good meanings, the blessings of God being upon them. What blessings frõ time to time did God give unto the blessings which Abraham, Isaac, and Jacob gave to their children and people. Lamentable is the condition we are grown unto in this our iron & ungodly age, whiles this blessing is accounted superstition, and common courtesie being even departed from amongst us. Our very children having left off their common duty and civility which formerly they used, even with their milke, learning to be surly, sawcy, and disobedient.

O Lord deliver mee from this bad custome, that tends to such ungodlinesse, from spirituall pride, vnd an over-weening opinion and conceit of my owne judgement. But give me grace to follow
the

[192] Prayers upon

the good and plaine paths of my fore-fathers, in such things as concerns my obedience unto thee, and my duty to my Parents & Superiours with christian courtesie, to be friendly, humble, and charitable to all men; for thou promisest thy blessing and exaltation to the humble: but confusion will fall upon the proud, whom thou O Lord dost resist.

The love of Ruth to Naomi was great, & the comfort she received from her aid exceed with her integrity in the doing of it, being so sincere by leaving her country, her parents, and her deceased Husbands house. And therefore as Boaz by his blessing & prayer for her, said, the Lord recompence thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. So God the rewarder of the righteous and mercifull, seeing her humility and goodness, did hear the prayers of this righteous man, by shewing such great mercie unto her, the which aid after follow, even in a plentiful manner indeed, for though by her first husband she had no issue,

the History of Ruth. [193]

Issue; yet by Boaz she had Obed, from whom descended the well-spring of our happiness and salvation.

Oh thy goodness O Lord, whose bounds are without limit, and whose workes and wayes are unsearchable; thy rewards are the fulnes of happiness, & thy mercie extends from generation to generation, to such as love and fear thee. Therefore O Lord, mortifie all vaine & wicked affections which are so inbred in mee, by thy grace cast them out, and place in stead thereof the strength of a lively faith, and the fulnesse of love and charity, that thereby I may forsake my selfe, and all things that are dear and near unto mee, and follow the good steps of the godly, as Ruth did Naomi. So that at last I may arrive to the happiness, and rest within the limits of thy true Church, that pillar of truth and safety, and there with an humble heart to serve thee as Ruth did, by comming into Judah, that once limited place of thy worship.

O the good plainness & harmless simplicity of that golden age of the world,
when

when bread and water was their common viands, & parched corn the masters food, as it was with Boaz, an eminent man in his age, for such was his fare and entertainment to a stranger, when he reached some to Ruth, yet then did God blesse them with comfort, health, and length of dayes. O Lord deliver mee from the pampering of this my corrupt flesh, with the voluptuous sensuality of these licentious times, the bane of the soule by such luxury, and the shortning of our dayes by such surfeits. But give me such moderation as I may rather fast then feast: and by which in this health of my soule, I may the better serve thee here, & that thereby hereafter I may attaine unto that happiness, where the length of dayes both for soule and bodie is life everlasting. O Lord make me studious to requite courtesies, & zealous to ballance the workes of charity & piety, as Naomi her zeal was for Ruth, by wishing her to Boaz, and give prosperity to all my good intentions with the blessing of a thankfull heart for the successe of thy mercies unto me.

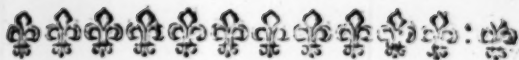
Grant

The History of Ruth. [195]

Grant O God, that I may be faithfull and firm in my promise, as Boaz was to Ruth, true to my friend, as he was to his kinsman, and discreet in my actions, as he was in his performance before the Elders. Gods divine providence did mightily appeare by the marriage of these two righteous, Boaz & Ruth, as his blessings upon them after made it manifest. O happy Bethlehem, to which place Ruth the mirrour of love and pitty, with so much difficulty came unto, led thither by the light of divine power, and following the good steps of Naomi, who there was made happy in her sonne Obed.

O happy Bethlehem, to which place that ever blessed Virgin Mary came, that most resplendent Vessell of blisse and happiness, being led thither by the light of the holy Ghost, and then comming upon devotions towards Jerusalem. O thou blessed Bethlehem, consecrated to our happiness, for there was born a Saviour. Ruth was happy in her son Obed: but this Mary, blessed amongst women, by her sonne, redemption and salvation came into us.

O Lord my God, let the star of thy brightness appear unto me, that with them lowly Shepherds I may come to this sacred Bethlehem, and there find out that lamb of God that takes away the sinnes of the world; more happy were them Kings who came to see thy holy face in the manger at Bethlehem by their humiliations and offerings, & this blessed sight of thee, then in all their glistering loyalties & vain-glory of this world. Let me O Lord partake with these Kings in their devotions & humiliations, thou King of heaven. Indue & lead me with the starre of thy grace, that I may come unto thee with the presents of perfect humility, patience and perseverance in the pursuit of such things as shall be pleasing unto thee. So after thine enlightning here by this light of thy holy countenance and favour unto me, grant that at last I may attaine unto that everlasting light in heaven, where from the manger and thy crucifying for our sinnes, thou art exalted into glory everlasting.



THE
HISTORY OF
Hezekiah, and the de-
struction of Ierusalem by
Nebuchadnezzar in the
reigne of *Zedekiah*.

IT came to passe in the Isa. 36.
fourteenth year of *He-*
zekiah that *Senacherib*
King of Assyria, came
into Judah and tooke
all the strong holds, and he sent
Rabshakeh from Lachish to Jerusa-
lem unto *Hezekiah* with a great Ar-
my: then came forth unto him
from the King, *Eliakim* and divers
others: and *Rabshakeh* said unto
them, Say ye unto *Hezekiah*, Thus
saith the great King of Assyria,
What confidence is this wherein
thou trustest? and spake other great
words, and blasphemed against the

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God of Israel, and demanding pledges for his Master the King of Assyria.

Then said *Eliakim* unto him, I pray thee speake unto thy servants in the Syrian tongue for we understand it, and speake not to us in the Jewes language in the eares of the people that are upon the wall.

Iſa. 37.

But *Rabshakeh* said, Hath my Master sent me to thy Master and to thee to speake these words? Hath not he sent me unto the men that sit upon the wall, that they may eate their owne dung, and drinke their owne pisse with you? and he spake this with a loud voice in the Jewes language: and said more, Thus saith the King of Assyria, Let not *Hezekiah* deceive you, for he shall not be able to deliver you: neither let him make you trust in the Lord, or think he can deliver you, hearken not to the King; but come you out with a present and make your agreement, that ye may eate under
your

your owne vines, and drink in your owne cisterns: but the people held their peace answering him not a word; for so the King commanded them: then came *Eliakim* and the rest that were sent out, to *Hezekiah* with their clothes rent, and told him the words of *Rabshakeh*: when the King heard it he rent his clothes, and put on sackcloth, and went into the house of the Lord; and he sent *Eliakim* and the Elders of the Priests covered with sackcloth unto *Isaiah* the Prophet the sonne of *Amos*.

And they told him of the blasphemy and threatening of *Rabshakeh*: and the Prophet answered them, Thus shall you say unto your Master: Thus saith the Lord, Be not afraid of the words wherewith *Rabshakeh* hath blasphemed me: Behold, I will send a blast upon him, and he shall heare a rumour and returne to his owne land, and there he shall fall by the sword: and
the

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the King of Assyria being gone from Lachish to fight with the King of Ethiopia: he sent messengers to *Hezekiah* to say unto him, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the King of Assyria, as well as other lands: and *Hezekiah* received the Letter from the hand of the messengers, and after he had read it, he went into the house of the Lord and spread it before the Lord, and prayed unto him, saying, O Lord of hosts God of Israel that dwellest betweene the Cherubins, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth: encline thine care, O Lord, and heare; open thine eyes, O Lord, and see, and heare all the words of *Senacherib* which hath sent to reproach the living God. Now therefore, O Lord, our God, save us from his hand, that all the kingdoms

domes

domes of the earth may know that thou art the Lord, even thou onely.

Then *Isaiab* the sonne of *Amos* sent unto *Hezekiah*, saying, Whereas he had prayed unto the Lord against *Senacherib*, the Lord would heare him, and put a hooke in his nose, and a bridle in his lips and turne him backe by the way he came, and that he should not come into the city of *Jerusalem*, nor shoot an arrow there, nor cast a banke or trench against it; but would defend and preserve the city for his owne sake, and for his servant *Dauids* sake: and the Angel of the Lord went forth and smote in the Camp of the *Assyrians* one hundred foure score and five thousand: so *Senacherib* King of *Assyria* departed and returned and dwelt at *Niniveh*: and after it came to passe as he was worshipping in the house of *Nisroch* his god, that *Adramelech* and *Sharezar* his sons smote him with the sword, and they escaped into
the

Jer. 37.

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the land of Armenia, and *Eſarhad-*
don his ſonne reigned in his ſteed.

Iſa. 38.

And in thoſe dayes was *Heze-*
kiah King of *Iſrael* ſick unto the
death, and *Iſaiah* the Prophet came
unto him, and ſaid, Thus ſaith the
Lord, Set thine houſe in order for
thou ſhalt die: then *Hezekiah* turned
his face towards the wall & prayed
unto the Lord, Saying, Remember
now, O Lord, I doe beſeech thee,
how I have walked before thee in
truth and with a perfect heart: and
he wept exceedingly: then came
the word of the Lord to *Iſaiah*, ſay-
ing, Goe, and ſay to *Hezekiah*, Thus
ſaith the Lord, the God of *David*
thy father, I have heard thy prayer,
and have ſeene thy teares, Behold,
I will adde unto thy dayes fifteene
yeares, and I will deliver thee and
this city out of the hand of the
King of *Aſſyria*.

And this ſhall be a ſigne unto
thee from the Lord, I will bring a-
gaine the ſhadow of the degrees
which

which is gone downe in the Sunne-
dyall of *AhaZ* ten degrees back-
ward: and *Hezekiah* praised the
Lord for his mercy, saying, The
Lord was ready to save me, there-
fore will I sing my song to the
stringed instruments all the daies of
my life in the house of the Lord:
and *Isaiah* gave order to apply unto
him a lump of figs, and lay it as a
plaster upon his boyle, which did
heale him.

About that time *Merodach Bala-* Isa. 39.
dan the sonne of *Baladan* King of
Babylon sent a letter and presents
unto *Hezekiah* hearing he had been
sicke: and the King was glad of
their coming, and entertained them
with great courtesie, and shewed
them all his precious things; the
silver, gold, spices, and the pre-
cious ointments; his armour, and
all that could be seene in his house,
or his dominions.

Then came *Isaiah* the Prophet
unto King *Hezekiah* and said unto
him,

him, What said these men, and from whence came they? and *Hezekiah* said, They came even from Babylon: then said he, What have they seene in thine house? and *Hezekiah* answered, I have shewed them all in my treasures, and nothing have I hid from them: then said *Isaiah* unto him, Heare the word of the Lord of hosts, Behold, the dayes will come that all that is within thine house, and that which thy fathers have laid up in store untill this day shall be carried to Babylon, nothing shall be left, saith the Lord: and of thy sonnes which shall issue from thee shall they take away, and they shall be Eunuches in the palace of the King of Babylon. And according to this prophesie, many yeares after it came to passe.

Isa. 37.

Jeremiah living at that time when *Nebuchadnezzar* came to besiege Jerusalem, he told them what would befall: but the Princes were wroth

wroth with him and put him in prison: after he had beene there many dayes *Zedekiah* the King sent and tooke him out, and the King asked him secretly, Is there any word from the Lord? and *Jeremiah* said, There is: for thou shalt be delivered into the hand of the King of Babylon, therefore heare me, O my lord the king, let my sute come unto thee, that I may not returne to prison where I was, lest I dye there: then the King commanded he should be committed into another prison, and that he should have given him daily a piece of bread out of the Bakers street, whiles the bread lasted: but still the Prophet persisted, and told them, Thus saith the Lord, This city shall surely be given into the hand of the King of Babylons army: therefore the Princes were incensed against him, and said unto the King, We beseech thee, let this man be put to death, for thus he weakeneth the hands of
the

the men of warre and all the people in this city in speaking thus unto them.

And the King said, He is in your hands, doe with him what you please: and they tooke *Jeremiah* and cast him in a dungeon, and they let him downe by a rope, and in the dungeon was no water but myre that he sunke in: and some men complained of this cruelty done to *Jeremiah* unto the King, who commanded thirty men to goe and take up *Jeremiah* out of the dungeon: and they tooke old rags and cast them downe into the dungeon, the which *Jeremiah* put under his arme pits, and so they drew him up: and *Zedekiah* the King sent for *Jeremiah* and said unto him, I will aske thee a thing, hide nothing from me: and *Jeremiah* said unto the King, If I declare it unto thee, wilt thou not put me to death? and if I give thee counsell wilt thou hearken to mee? so the
King

king sware secretly unto *Jeremiah* saying, as the Lord liveth that made us this soule, I will not put thee to death, nor give thee into the hands of these men that seek thy life.

Then he said unto the king, thus saith the Lord God of hosts the God of Israel, if thou wilt goe forth to the Princes of the king of Babylon, then thy soule shall live; and this city shall not be burnt with fire, and thou and thy house shall live. But if thou wilt not goe forth unto them, then shall this city be given to the Chaldeans, and they shall burn it, and thou shalt not escape out of their hands, and the king said unto *Jeremiah*, I am afraid of the Jewes that are fallen to the Chaldeans, least they deliver me to their hands, and they mock me. Jer. 38. 17.

But the Prophet said, they shall not deliver thee, obey I beseech thee the voice of the Lord, so shall it bee well with thee. But if thou re-

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fulse to goe forth, this is the word that the Lord hath shewed me. Then said Zedekiah unto Jeremiah, let no man know of these words, and thou shalt not die; the which he did: so Jeremiah after, abode in the Court of the prison, untill the day that Ierusalem was taken.

And it came to passe on the ninth year of Zedekiah king of Iudah, Nebuchadnezzar king of Babilon, and his army came before Ierusalem and besieged it, and in the eleventh yeare of Zedekiah the city was taken, and all the Princes of the king of Babilon entered the city, at which time Zedekiah and all his men of warre fled out of the city by night, by the way of the kings gardens, but the army of the Chaldeans pursued after them, and overtook Zedekiah in the plaines of Iericho, and took him & brought him to Nebuchadnezzar king of Babilon, who gave judgement upon him, and caused his

his sonnes to be slaine before his face, and all the Nobles of Judah, and he put out the eyes of Zedekiah, and bound him in chaines to carry him to Babilon, and they burnt Ierusalem, and brake down the walls thereof, and carried captive to Babilon all the remainder of the people that were within the city, but left the poorer sort that had nothing, and gave them vineyards and fields; and the king of Babilon gave charge concerning Jeremiah to take him, and doe him no harm, but use him with all kindnesse, so they took Jeremiah out of the Court of the prison, and sent him home, so he dwelt among the people.

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MEDITATIONS

upon the History
of king *Hezekiah*.



Verlasting God, whilst we live here in this earthly Jerusalem, nothing is to be expected, but continuall conflicts in our spirituall warfare, between the world, the flesh, and the spirit; how bitterly O Lord, and vehemently doth the enemy of my soule, like Rabshekah, suggest into me distrusts and feares, to make mee doubtfull of thy promises and providence, endeavouring to weaken my faith and confidence in thee, by putting great feares, doubts, and troubles, to my inward and fraile senses.

In this affliction and trouble to my soule, O Lord I beseech thee from time to time to give me grace with good Hezekiah, to come unto thee with

my heart rent, and continually to implore thy blessed help and assistance, and that I may obtain the like mercy that he did receive from thee, and let not that hellish blasphemer prevail over me, but put thou a hook in his nose, & a bridle in his lips, and send a blast upon him, that he may be driven away, and have no more power to disturb and oppress my weak & feeble soul, by his threatenings and suggestions; and good Lord, in all thy conflicts, batteries, and oppressions, that hereafter I may meet withall by this my spirituall and dangerous enemy to my soule, give me grace most humbly to come unto thee my hope and helper, and to thy house where thou dwellest between the Cherubins; and there, as Hezekiah in his trouble and distresse, did spread out the letter of Zenacherib before thee, and humbled himselfe before thee with much sorrow; so good Lord, in all my troubles; grant that I may spread before thee, with true and perfect humility of heart, the troubles and afflictions of my soule, and
then

then O Lord heare me, and in pittie look upon my danger, and deliver me, from the power of the Zenacharib of this world, and his instruments, the disturbers of my pilgrimage to my heavenly happinesse, and the quiet of a good conscience in this Ferusalem, strengthen (O Lord) my outward walls of flesh and blood, enable me with obedience and patience, quietly to beare the reproaches and threatnings of this my spirituall enemy, which in a kind of proportion, the Children of Israel did endure upon the walls of Ierusalem; deliver me from the danger of their deadly arrows O Lord, and grant they may not entrench about my soule to endanger it.

And O Lord, as for thy servant Davids sake, thou diddest look favourably upon Ferusalem, so I doe most humbly beseech thee for thy son Iesus Christ his sake to be mercifull unto me, to defend and keep me thy servant that putteth his trust in thee, from the danger of al my spiritual enemies, whensoever it shall please thee to visit me by the bed of

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sicknesse,

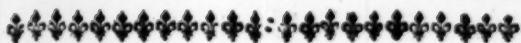
sicknesse, be thou then mercifull unto me a sinner, O Lord, and with Hezekiah let me turn unto thee with true and perfect contrition of heart, and grant that then I may receive mercy and comfort from thee, thou God of mercy and compassion, and as thou sent'st thy Prophet Isaiah unto Hezekiah to comfort him in his sicknesse, and who administred unto him help both for soule and body, so be thou mercifull unto me a sinner, and at the hour of distresse and danger, send unto mee thy servant, spirituall comforts, to assist my feeble soule towards thee, and good Lord let the lengthening of my dayes here upon earth, and my health, be sanctified unto me, that thereby I may be strengthened to serve thee better and more carefully, for thy goodness and mercy; and let me know and continually consider, that the eternall life hereafter, is the only true happinesse, and let me so run my course here, O Lord, that at last I may attaine and come to that safe haven of felicity, the
only

only hope of my soules health, and the hope of all them that put their trust in thee.

O Lord thou seest and knowest the great weakness and frailty of flesh and blood, and that without thy continuall help we cannot stand, but stil are subject to stumblings and falls by the traps of the old serpent and watchfull enemy, when it shall please thee O Lord to hear my prayer, and to deliver me thy servant from all those dangers and evils, as thou didst Hezekiah, and the which I have so humbly desired of thee. Let me not fall I doe most humbly beseech thee, into that great impiety and danger, to forget thy mercies, to grow proud and confident of my selfe, and of my wealth and power, and to expose my vanity to the Babilonian messengers and intelligencers, the enemies of my soule, But let me alwayes be watchfull over my selfe, to avoid the danger of all wicked suggestions, and still to humble my selfe before thee, and truly to know, and seriously consider, that all things

things upon earth, beauty, wealth, or whatsoever else, that is most pleasing to our fond and unbridled fancy, are as but dung, even glistering and fading vanities; and so shall they servant O Lord, by avoiding these vanities, continue in thy favour, and be freed from the bondage and yoke of Babilon, and all the just punishments of sin, and be safe within the walls of Iersusalem, and worship thee in thy holy Temple for ever.

MEDI-



MEDITATIONS

Vpon the taking of Zedekiah, and the captivity of the children of *Israel*.



Lord, when we are capti-
ved unto sin, and drunk
in our iniquities, how
blind doe we run head-
strong to destruction? nei-
ther Zedekiah nor his Princes would
follow the counsels of the Prophet Jere-
miah, for the king was besotted, and
the Princes were infatuated in their
understandings, & so destruction came
upon them. O Lord make my soule to
know the great danger of sin, and what
effect it works, where presumption fears
no danger, and hardnesse of heart, shuts
the gates of mercy. Therefore O Lord
remove from me thy servant this hard-
nesse of heart, and presumptuous sin-
ning against the least; I run by my cor-
ruption into this dangerous way of
blindnesse

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blindnesse and wilfulnesse to perdition; make me capable and willing to receive good counsell, and to obey the instructions and directions of my spirituall guides, and not to follow my own dark obstinate mind and opinion, that will lead me by a back way, and a bad way towards Fericho, where my spirituall enemy will entrap, overthrow, and triumph over me; then shall I be captive to a mercilesse enemy, and never see again the beauty of Ferusalem, but live in chaines and Babilonish blindnesse with Zedekiah. But open thou mine eyes O Lord, that I may see the mysteries of thy lawes, and obey them; then shall I behold the beauty of thy holinesse for ever.



THE
WICKEDNESSE
Of the sonnes of *Eli*, and
the taking of the Ark of the
Lord by the Philistines.



HE sins of the sons of *Eli* was very great before the Lord, for by their bad carriage, men abhorred the offering of the Lord, and they lay with the women that assembled at the door of the Tabernacle of the congregation. *Eli* then being old, and hearing all that his sonnes had done in Israel, with too much mildnesse he said unto them, why doe you such things? I hear of your evill dealings by all the people, it is no good report I hear of you, my sonnes, ye make the Lords people to transgresse; but they hearkened not to the voice of their father, and there

there came a man of God unto *Eli*, and told him of all the mereies that God had done unto his house, to sacrifice and wear an Ephod before him, telling him of his too much adhering to his sonnes, and threatned the judgement of God upon his house, and that *Hophni* and *Phineas* his two sonnes should dye both in one day, and that God would raise up another faithfull Priest to sacrifice before him, and that the remainder of *Eli*'s house should come and crouch to him for a morsell of bread, and shall say, put me I pray thee into one of the Priests offices, that I may eat a piece of bread.

And the Lord said to *Samuel* the Prophet, I will doe a thing in Israel, at which both the eares of every one that heareth it shall tingle, for what I shall doe against *Eli*; when I begin I will also make an end, for his iniquity which he knoweth, because his sonnes were wicked, and he

he restrained them not; *Samuel* feared to shew *Eli* that vision, but *Eli* called *Samuel* and said, my sonne what is the thing that the Lord hath said unto thee, I pray thee hide it not from me, and *Samuel* told him every whit, hiding nothing from him.

Now the Israelites went out against the Philistines to battell, and pitched by Eben-ezer, and the Philistines met them, and they joyned in battell, and Israel was smitten, and 4000 of them was slain.

And the Elders of Israel coming into the Camp, they said, let us fetch the Ark of the Covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hands of our enemies; so the people sent to Shiloh to bring from thence the Ark of the Lord of hosts, which dwelleth between the Cherubins, and the two sonnes of *Eli*, *Hophni*, and *Phineas*, were there with the Ark of God

God, and when it was brought unto the Camp, all Israel shouted with a great shout, so that the earth rang againe. When the Philistines heard thereof, and that the Ark was come into the Camp, they were afraid, saying, God is come into the Camp of Israel, and woe unto us, who shall deliver us from this mighty God, this is the God that smote the Egyptians with all the plagues, but they neverthelesse encouraged one another to quit themselves like men, that they might not be servants to the Hebrewes, and after fighting with Israel, they overthrew them, and they fled every man to his own tent, and there fell of Israel that day thirty thousand, and the Ark of God was taken, and the two sonnes of *Eli*, *Hophni*, and *Phineas*, were slain; and there ran a man of *Benjamin* out of the Army, and came to *Shilo* the same day with his clothes rent, and with earth upon his head; and when he

he came, *Eli* sate upon a seat by the way side watching, for his heart trembled for the Ark of God, and when it was told unto the city, they all cryed out, and the man came to *Eli*, telling him hee came out of the Army; then said *Eli*, what is done there my sonne? the messenger answered, Israel is fled before the Philistines, and there hath been a great slaughter; thy two sonnes *Hophni* and *Phineas* are dead, and the Ark of God is taken; and when *Eli* heard mention of the Ark of God, he fell backward from his seat by the side of the gate, and brake his neck and died, he was then 98 yeares old and blind, and heavy of body, and he had judged Israel forty yeares; and his daughter in law the wife of *Phineas* being with child, and near her time, hearing the Ark of God was taken, fell into travaile, and being delivered of a sonne a little before her death, they would have comforted her

O herewith,

herewith, but she did not regard it; but she named the child *Jehabod* saying, the glory is departed from Israel, for the Ark of God is taken.

And the Philistines took the Ark of God and brought it to *Ashdod*, and set it in the house of *Dagon*, and set it by *Dagon*, and when they came in the morning into the house, they found *Dagon* fallen upon his face to the earth, before the Ark of the Lord, and they set him up in his place again, & coming the next morning early, *Dagon* was fallen upon his face againe to the ground before the Arke of the Lord, and was broken upon the threshold, onely the stumpe of *Dagon* was left, for which the Priests of *Dagon*, nor the people ever after did tread on the threshold of *Dagon* in *Ashdod*; but the hand of the Lord was heavy upon them of *Ashdod*, and all the coastes thereabout, and they were destroyed and smote with

with Emrods, and when they saw the judgement upon them, they said the Ark of the God Israel shall not abide with us, for his hand is fore upon us, and upon *Dagon* our God, and they assembled themselves together, and concluded to carry the Ark of the Lord unto Gath, and they carried it about thither, and that city was likewise smitten with the hand of God, with a great destruction, and they had Emrods in their secret parts; therefore they sent the Ark of God to Ekron, and they cryed out saying, you have brought the Ark of the God of Israel to us to destroy us and our people, and all the Lords & people of the Philistines gathered together, & said, send away the Ark of the God of Israel, and let it goe again to his own place, that we be not utterly destroyed, for there was a deadly destruction throughout all the city, and the men that died not, were smitten with Emrods, and the

cry of the city went up to heaven, and the Ark of the Lord was with the Philistines 7 months, and they called their Priests and Divines together, to conclude how they should send the Ark away, and they said, send it not empty, but in any wise return unto the God of Israel a trespassse offering, then yee shall be healed; then said they what shall be the trespassse offering w^{ch} we shall return to him? they answered, five golden Emrods, and five golden mice, according to the number of the Philistine Lords, for one plague was on you all, and on your Lords, and you shall make Images of your Emrods, and Images of the mice that hurt the land, and give glory unto the God of Israel, to take his hand off you, your Gods and your land, and doe not you harden your hearts, as the Egyptians and *Pharaoh* hardened their hearts when he wrought wonderfully among them did they not let the people goe, and they

they departed: Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, tye the kine to the cart, and bring the calves home from them, and take the Ark of the Lord and lay it upon the cart, and put the jewels of gold which ye return for a trespassse offering in a coffer, and tye, by the side thereof, and send it away; and see if it goe by the way of his own coaste to Bethshemesh, if so, then he hath done us the great evill. But if not, and that it goe another way, we will take it as a chance that happened to us; and they did do what was commanded them, and laid the Ark upon the cart, and the coffer, with the Jewels; and the kine took the streight way of Bethshemesh, and went lowing along the high way, and turned not aside; & the Lords of the Philistines went after them; and they of Bethshemesh were reaping their wheat, and seeing the Ark they rejoyced

to see it, and the cart came into the field of *Joshuah*, a Bethshemite, and stood there where there was a great stone, and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord, and the Levites took downe the Ark of the Lord, and the coffer, with the Jewels, and put them on a great stone, and the men of Bethshemesh offered burnt offerings, and sacrificed the same day unto the Lord.

And when the Lords of the Philistines had seen those things, they returned to Ekron, and the stone whereon they set the Ark, is called the great stone of *Abell* which is in the field of *Ioshuah* the Bethshemite, and the Lord smote the men of Bethshemesh, because they had looked into the Ark of the Lord, even fifty thousand men, and the people lamented, and they sent messengers to the inhabitants of Kiriath-jearim to fetch up the Ark
unto

unto them, and they came and fetched the Ark of the Lord unto them, and brought it into the house of *Abinadab* in the hil, and sanctified *Eleazer* his sonne to keep the Ark of the Lord, and there it continued twenty yeares, and all the house of Israel lamented after the Lord.

And long after twenty yeares, *David* gathered all the chosen men of Israel, and went with them, from *Baal* of Judah to bring up the Ark of the Lord of hosts that dwelleth between the Cherubins, and they set the Ark of God upon a new cart, and brought it out of the house of *Abinadab*, and *Uzzah*, and *Ahio* the sonnes of *Abinadab* drove the cart, and *Ahio* went before the Ark, and *David* and all the house of Israel played before the Lord on all manner of instruments made of firre wood, on Harps, and Psalters, Timbrels, Cornets, and Cimbals, and when they came to

2 Sam. 6.

Nachons threshing floore, *Uzzah* put forth his hand to the Ark of God and took hold of it, for the Oxen shook it; and the anger of the Lord was kindled against *Vzzah*, and God smote him there for his error, and he died by the Ark of God, and *David* was afraid of the Lord, upon the death of *Uzzah*, and would not remove the Ark of the Lord unto the city of *David*, but carried it into the house of *Obed-Edom* the Gittite, where it continued three months, and the Lord blessed *Obed*, and all his household; and when *David* understood how God had blessed them, because of the Ark of God, *David* went and brought the Ark of the Lord from thence unto the city of *David* with much gladnesse; and after, they that bare the Ark had gone six paces, he sacrificed Oxen and fatlings to the Lord, and *David* danced before the Lord, and was girded with a linnen Ephod; and so it was brought by

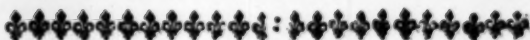
by *David* and all the hoste of Israel, with shoutings, and with the sound of Trumpet, into the city of *David*; but *Michall*, *Sauls* daughter, looked through a window, and seeing king *David* leaping and dancing before the Ark, she despised him, and they brought the Ark of the Lord, and set in the tabernacle that *David* had made for it, and then *David* offered burnt offerings and peace offerings to the Lord, and blessed the people in the name of the Lord of hosts; and he gave to every man and woman of all Israel, breid, flesh, and wine; and so they departed every one to their house.

And *David* returning to blesse his house, *Michall* the daughter of *Saul* came out to meet him, & said, how glorious was the king of Israel this day, who uncovered himself in the eys of the hand-maids of his servants, as one of the vain fellowes, shamelesly uncovereth himself and

David

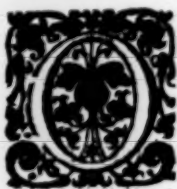
David said unto *Michall*, it was before the Lord which chose me before thy father, and before all his house, to appoint me Ruler over the people of Israel, therefore will I play before the Lord, and I will be yet more vile then thus, and will be base in my own sight; and of the maid-servants which thou hast spoken of, of them shall I be had in honour: therefore had *Michall* the daughter of *Saul* no children, untill the day of her death.

MEDI-



MEDITATIONS

Vpon the Arke of the
holy Covenant.



Omnipotent God give unto me thy servant a venerable regard unto thine ordinances, and to worship thee as I ought to do, and not to encline to an unreverent serving of thee, and selfe-conceit; but let Zeale possesse my soule, and humble devotion dwell in my heart; deliver me O Lord from the danger of these bad and evill times, for thine altars are prophaned, and thy worship in thy holy places are wholly neglected, and the glory seems to be departed out of this our Israel; let me look back O Lord to the times of old, how thy servants the children of Israel did worship towards thy holy temple, and the Ark of thy holy Covenant, placed between the Cherubins; and how thou wast pleased therewith;

therewith; what blessings O Lord from time to time did goe along with this Ark of thy Covenant, and what punishments did fall upon them that did prophane it? O Lord give me humbleness of heart to desire an humble knowledge of thee, and not to be busie in prying into thy secrets, to look into the Ark of thy Covenant, least I be destroyed with them of Bethshemesb, neither let me distrust thy power O Lord, or intermeddle with holy things, but keep the right and lowly rule that thou hast commanded; so shall I avoid and escape the punishment of Uzzah, the sad experience of evill, which curiosity and intrusion into Gods secrets and other mens callings, ever brought unto the conscience.

Lord let me stand with perfect humility as farre off with the Publican, and humbly without the bounds of the Sanctuary with thy people of Israel, in their worship towards thee, and not proudly to presume to come into the Sanctum Sanctorum, the holy of holies, but
venarably

venerably to worship towards it with lowlinesse of heart; keep thy servant O Lord from the dangerous disease of these times, let me not be wise in my own conceit, nor busie, and opinionated of my own Iudgement, to disturb Church and State, and to seare my own conscience, but give me grace to be humble and meek; and as the children of Israel did obey Moses by keeping without the limits of mount Sinai, and must not touch the border of it whiles the law was delivered; so keep me, O Lord, farre from presumption, that neither eye nor hand out-compasse themselves to my destruction; and this was by a most strict charge from thee O God, and that only Moses and Aaron should come before thee upon the mount, with great punishments threatned unto the breaker of this command. By this restraint, let thy servant tremble at thy Iudgements, and feare with the children of Israel in the conservation of my spirit, and obey thee with humility from the very bottome of my heart, as the Israelites

Israelites did at the bottome of mount Sinai, and let me not O Lord follow the dangerous example of them, that with so much presumption goe about to break the rules which thou hast commanded, presuming to step before them whom thou hast appointed to be their guides, to break with pride of spirit within the borders of mount Sinai, contrary to thy commands; good Lord let me leave my Iudgement in points of faith, to the Priests that thou hast appointed to come into the inner Temple of thy holinesse, where they doe receive the holy oracles of truth from thee to deliver unto us, that doe humbly wait in the place and state which thou hast ordained. For this boundlesse and unruly pride, and groundlesse selfe-conceit, as it brought the Angels from heaven, so O Lord from time to time it hath disturbed the world, and thy holy Church, filling it full of hereticks and blasphemers, who have been the fire-brands of thy wrath, as plagues and punishments for the sins of the world; preserve me therefore

therefore O Lord from this so'dangerous a rock, and let me not follow my own will and fancie, and keep thy servant from rash and heady resolutions, and not be too confident of my own opinion, for what am I O Lord, to build a Church to my own weak imagination, to rend my selfe from the Elders and Congregation of Israel, to go a gadding after my own inventions, and to fall into the traps of innovations, and the private opinions of these bad and dangerous times, the Seminaries and seed-plots of sedition and tumults, the ruine of Church and Common-wealth, of all order, government, charity, and brotherly love. But let me keep O Lord that safe rule to walk in, even the plain path of thy Church, which thou hast appointed both in the old, and the new law.

For O Lord, the Church, the Ark of thy Covenant, was alwayes eminently to be seen and known to the Israelites in all their journies, from Egypt to Jerusalem, and towards it they did worship,

so

so after thy marvellous deliverances of them over the red Sea, and the deserts of this world; this Ark was placed in thy holy Temple at Jerusalem, where all the Tribes of Israel came up to worship; and towards which holy of holies, they did worship, wheresoever they were dispersed; and in their captivities: and the sacrifices there was more acceptable to thee, then the Adorations that were at Bethel framed by Ieroboam, that made Israel to sinne, by a worship of his own invention; for vain glory, the true type of heresie and innovations.

By this O Lord, let thy servant to see that there was alwayes a knowne and certain way of worship, and a visible Church to thy children of Israel, even in the middle of the red Sea, and Jordan of danger and drowning, being pursued by the Egypt of this world, and still from time to time, this people of thine, and in thy Church, there were guides and governours for them to follow, to preserve them from by-paths, and in the right rule of thy Church,
and

and saving truth, which Church and worship was hid from the Gentiles for their great abominations, and by thy secret judgements ; yet out of thy great and wonderfull mercy to mankind, according to thy promise, and prophecies, a Messias did come to redeeme the Gentiles, and to bring them unto thee, and that great mercy of his Redemption, which wonderfull mercy was by my blessed Redeemer and Saviour Iesus Christ, the long hoped for Messias, descended from the roote of Jesse the great deliverer of the Gentiles, from the thraldome and bondage of sinne, whom no creature could redeeme, but that immaculate lamb the sonne of God, descended from that blessed root, of whom all the Prophets have so much prophesied ; and above all, the Prophet Esaiah of the calling of the Gentiles, and the great visibility of the Church, that should be at his coming, for all the world to see and follow ; and by which they should learn to leave all blind corners, and crooked by-paths of igno-

rance and wilfulnesse, and all good and humble soules thither to repaire both Jewes and Gentiles, even to this Church, placed upon an open mountain, that every one might see the light thereof, thither repaire for the comfort and care of their soules; for there are the true Physitians, and the wholesome balsames, to cure the festred sores of sin, and there is safety for the humble of heart, and there is ever light prepared for them.

Thus with humility of heart, ascend up into that mountain of the Lord, and Thus O Lord by thy incomprehensible mercy, thou hast given us a way to follow, confirmed to us and the truth thereof, by the great example of thy servants in the primitive Church; the Apostles, Martyrs, Confessors and Virgins, and other thy Saints, by their great sufferings and persecutions in the spirituall progresse of this world, before the Ark thy Church could come to rest, from that deluge and troublesome waters of afflictions.

Ark of the holy Covenant. 211

In all their sufferings and persecutions, following the Example of their Pilot and Redeemer, being humble and meek, and obedient to their temporall Lords, and giving unto Caesar, that was Casars, onely their faith and a good conscience, they preserved unspotted before thee O Lord, desiring rather to submit their lives, then hold up their hands, and prayed for their persecutors, rather then they would shed the blood of any man, that had the least stamp of Gods Image upon him.

Let me not therefore O Lord spurne against authority, nor laugh at devotion, as Michall that prond Dame did scoffe at David for dancing before the Ark, nor think it superstition to follow thy holy Ark seven times about Jericho, if it be commanded by Scripture, or men of divine authority have so determined, for there is a blessing goes along with this Ark of thy Covenant, and happines is a reward to the humble and devout soule, that attendeth without reluctance upon thy ordinances,

And the discipline of thee O God, whiles this Ark of truth stood with Dagon, that Idoll fell down and was broken, for truth and falshood cannot stand together; let the soule of thy servant know this (O Lord) and let mee not think to serve thee but with a single, sincere, and an humble heart, and not to mix it with my own foolish fancy, but to serve thee by that rule as thou hast appointed; and good Lord let the Dagon of sinfulness that is raised up in my corrupt heart, fall downe and be broken in peices, and place in steed thereof thy holy Covenant and truth; Lord cleanse and purge me, and make me worthy to receive the Arke of thy Covenant, thy saving truth, and holy spirit; that by my corruptions and wickednesse of life, it may not be with mee, as it was with them of Ashdod, and Ekron, whiles the Arke was amongst them; to bring punishments and plagues upon me, for my iniquity and prophanesse, and inordination. But sanctifie my soule O Lord, and give the
 blessing

Ark of the holy Covenant. 213

blessing unto me , that thou diddest
 give unto Abinadab and Obed-Ed-
 dom , with whom the Ark did rest ,
 and make me a happy vessell to receive
 thy holy spirit , and then will all things
 be happinesses and blessings unto me,
 both in this life, and in the life to come.

O Lord , though Eli and his sonnes
 did unrighteously before thee, to the bad
 example of the Israelites, yet let not the
 bad example that I may see by some bad
 members in thy Church , make me to
 stumble in my way , but still to follow
 the Ark of thy Covenant, and mourn
 after it as the children of Israel did
 mourn and rejoyce in the prosperity of
 thy Church , when there shall be any
 joyfull remembrance of any kinde of
 mercy or deliverance.

O Lord, bring me thy servant into
 the sanctuary of thy saving grace, and
 thy holy Ark the Church, in safety unto
 the city of David , in despite of all
 mocking Michals , that all the world
 may praise thee for all thy mercies , as
 David did magnifie thy mercy in the

presence of all the congregation, with a kind of spirituall joy, beyond the limits of all humane conceit, or the capacity of a proud Naturalist, and place it there O Lord, in the Tabernacle of peace and quietnesse, that all the world may see thy mercy, and know the way to their salvation, leaving all blind by-paths, and distracted wayes that tend, and bend to destruction.

For thou O Lord hast shewed us a way, and left us unexcusable if wee follow it not, without unsonnd and deceitfull reasoning; and our destruction is of our selves.

But let all praise and glory be given to thee O Lord for thy goodnesse and truth, Thou O Lord art the way, the truth, and the life.

Lord lead us all by that way which thou hast shewn, unto that truth which hast promised that life, then shall all doubtfull errors be removed from our soules, and we shall live in that Ark, where is the light and glory of thy presence for ever.

FINIS.

